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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 30, 1844. VOL. XXIII.—NO. 13.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XVII.

UNIVERSALISTS.

Rev. John Murray is generally acknowledged as being the 'promulgator' and the founder of American Universalism. Rev. Elhanan Winchester, Baptist minister of Littleton, Mass., however, was nearly or quite as early on the ground as Mr. Murray. The former itinerated much more than the latter. He travelled from New Hampshire to Georgia, preaching all along the line of his journies, and drawing dense multitudes to hear his eloquence and his doctrine. He then made a visit to England and there realized the same flattering attentions and popularity. Having returned to America his course was arrested by a premature decease. We believe he died suddenly at the age of about forty years, and not far from the year 1790.

Mr. Murray came to America 1770. He was then about 30 years of age. He had been educated a Scotch Presbyterian, but had recently embraced the views of the celebrated Mr. Kelly of London. Mr. M. at the time of his emigration was undecided in his own mind, on the subject of entering upon the work of the Christian ministry. But immediately on his arrival, being called upon urgently and extraordinarily to preach, he could not easily forbear. He preached in different places of New Jersey, and in the cities of New York and Philadelphia. Thus he passed two or three years. By degrees he pushed his course Eastward; to Hartford, New Haven, New London, Newport, Boston, Salem, Gloucester, Newburyport and Portsmouth.—Being a sensible, enlightened, gifted and fervent man, he acquired much acceptance and popularity as a preacher. For several years he did not declare himself explicitly on the point of universal salvation. At length he became suspected. He was inquired of and examined on the subject. Many of his admirers would not allow that he was a Universalist. He seems never to have denied it, and as early as 1773 or 4, to have made a frank avowal. His first settlement was in Gloucester, where he continued for many years, but in 1793 was installed in Boston, and there finished his course; a paralysis taking him off from his labors in 1810, and death removing him hence in 1815. His remains have been deposited on Mount Auburn, where a marble monumental obelisk rises over his grave and perpetuates his honored memory. This monument was erected by the order, and at the expense, of the Universalist Convention.

Murray and Winchester are the Fathers of Universalism in America. Which was the actual pioneer, which the greater man, and which accomplished the most efficient la[illegible] not prepared to state. Each of th[illegible] line, gained celebrity and made impression.—Winchester was very active, enterprising and laborious. He wrote and published a number of books which have been extensively read, and which, doubtless, have exerted a great influence. Winchester and Murray, though both Universalists, were not each of the same stamp. The former made much account of a limited future punishment. The fact of a punishment for sin beyond the present life, he said was as manifest and explicit as the word of God could make it. But though very long and severe, it was not to be interminable. The sinner could not deserve endless misery. A God of all wisdom and goodness would not create a being for so dreadful a destiny.

Mr. Murray seems to have had a starting point, and a thread of arguments, somewhat different from Mr. W.'s. He argued from *the relation existing between Christ and the Church*. They are so united that the merit and responsibilities of each become common to both. What Christ deserves, the Church deserves, for they are one body; He being the head and they the members. Christ having both obeyed the law and suffered its penalty, the Church has, also, done both; for they are one. And the Church consists of the whole family of Adam. Christ sustains the same relation to the whole mass of humanity. He is one man's surety as much as another's. He took on himself human nature, in order to save all who partake of this nature. All men are His brethren, and as such He will finally own them, delivering them from their sins, and from consequent condemnation. 'All we, like sheep have gone astray, but God hath laid on Him the iniquity of us all; and with His stripes are we healed.' Though Mr. M. seems not to have denied the fact of a punishment of sin in a future state, yet he made so little account of it that he has extensively, if not generally, been regarded as having altogether repudiated Mr. Winchester's doctrine on that point.

Dr. Charles Chauncey, minister of the first Church in Boston, embraced Mr. Winchester's theory and published an elaborate treatise in defence of it. He grounded his argument on *the benevolence of God;* which, he contended, must issue in the final happiness of the whole human family. This book received an answer from the pen of Dr. Jonathan Edwards. As both the proponent and the respondent in this controversy were men of first rate talents and learning, it is not easy, and perhaps would be invidious, to pass a summary judgment on the comparative merit of their respective works. The heart, however, which teems with the kindly feelings of humanity, will more readily sympathise with Chauncey than with Edwards.

About the same time, not far from 1790, Dr. Joseph Huntingdon of Coventry, Conn., composed a book, of some three or four hundred pages, in which he maintains the doctrine that all men will enter on a state of perfect happiness immediately after death. It is entitled, 'Calvinism Improved.' The Dr. retains his Calvinism except in one particular point. He renounces the doctrine of *a partial*, and advocates that of *a universal*, election of men to eternal life. The whole Bible, he contended, from beginning to end, contains two antagonist principles, *those of law and grace*. All the commands and threatenings are the voice of the law; all the invitations and promises are the voice of the Gospel. But both cannot stand and prevail. If the law gets the victory, grace is conquered and the whole human race perish. But if grace prevail, the law is subdued and all the human family are saved. And to which of these belligerent tendencies shall the victory be accorded? 'The man of inspiration,' says he, 'shall decide the question.' 'Where sin abounded, there did grace much more abound.' 'That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.' The Dr. however, seems to have forgotten, that this judgment is given by one of the contending parties; it being his position that the whole Bible is the language either of law or grace. There is no third party. It is, therefore, impossible for the Bible to decide this contested question.

The Calvinism Improved was answered by Rev. Dr Strong, of Hartford, Ct., in a work entitled 'Benevolence consistent with misery.' And this work, in its turn was answered by Rev. Dan Foster, of Charlestown, N. H. Rev. Mr. Wines, of Newport, N. H., commenced a reply to Mr. Foster, but never completed and published it. He acknowledged that Mr. F. had written ably, sensibly and pertinently.

In 1805, Rev. Josiah Spaulding, of Buckland, Mass., published a volume of 360 pages, under the title, 'Universalism destroys itself,' in which he reviews the different theories of Universalist authors; Kelley, Huntingdon, Winchester, Chauncey and Young, and endeavors to fasten upon them the charge of self-inconsistency and self-contradiction; a description of argument which might, in the hands of an enlightened and ingenious man be turned very effectively upon that good, Orthodox Calvinism of which Mr. Spaulding was so great an admirer and so zealous a champion.

The Universalists have now become a numerous denomination in New England and in the whole Northern section of the United States. The number of their ministers amounts to nearly or quite six hundred. The offensiveness, with which they have been regarded, has become softened; less bitter and intolerant. They have justified their claim to be regarded as sincere believers in the revelations of God, contained in the Holy Scriptures. It is now admitted that Universalists may be Christians; that their bold profession of an unpopular faith has evinced more of godly sincerity, than, as has been imputed to them, of unbelief and wickedness of heart. Their influence has served, in some considerable degree, to correct popular error; especially the grossly inconsistent and abominable doctrine, advocated by Dr. Strong of Hartford, that the pure, self-disinterested and perfect benevolence of God, the Father of mercies, is consistent with the eternal and irrevocable destiny of a large proportion, perhaps nine [illegible]ths, of the human race to exquisite and endless misery! And that, for the glory of God! A worse sentiment, one more inconsistent, and libellous on the character of God, never emanated from the darkened and polluted heart and head of Paganism itself!

The present ministry of the Universalists, it is but just to say, consists of a rare body of 'self-made,' laborious and efficient men. And indeed such has, heretofore, been its character, when thinly scattered, and but few in number. Their moral courage and their tact must have been invincible, or they could not have sustained themselves against opposing prejudices and antipathies which were next to overwhelming. The literature which they have put forth, considered in connection with their small advantages of education, might even surprise us. It very justly commands our respect. The works of Hosea Ballou, one of the clearest and strongest heads among the clergymen of New England, who, like Wm. Cobbett, never wrote a sentence, 'not intelligible at sight'—of Walter Balfour, a patient and enterprising diver into the depths and caverns of Rabbinical and Magian Archeology—of Hosea Ballou 2d., one of our best explorers of 'older' historical documents and digester of the facts and doctrines contained in them—of Charles Spear, the 'come-out-er' and anti-gallows man—Charles Hudson, J. M. Austin, O. A. Skinner, Paul Dean, T. G. Adams, Thomas Whittemore and of many others, have done much, not more for the reputation of their authors, than for the benefit both of their own denomination and of the Christian community.

It will be asked; 'If the preaching and the books of Universalists have done something *for good*, have they not done equally as much *for evil*? There should, perhaps, an item be put down on this side of the account. For if Universalism be—and so far as it is, what most people have conceived it to be—a repudiation of the moral government of God; it is, manifestly, a most pernicious doctrine. And it is not improbable that a portion of Universalist preaching has verged to the anti-orthodox extreme, and tended not merely to damp, but also to kill, those wholesome sentiments of concern, fear and prayerful earnestness, without which, there will be little or no vigilance and self-denial in practical life. The passions of human nature may be divided into two categories; those of hope, and those of fear; the one, doubtless, as important and useful as the other. Nor should the former be cherished and drawn upon, at the expense of the latter. Both are to have their due action in the proper development of character and the right education of the soul. Revivalists have, probably, fallen into an error on the one side; and Universalists, into a like—or rather unlike—mistake on the other.

The doctrine of Mr. Kelly, brought by Mr. Murray to America, which identifies Christ and the Church, and the Church with the whole human family; which, by confounding manifest and just distinctions, annihilates the principle of personal responsibility, has, we believe, now become obsolete. Few or no Universalists of the present day, defend the theory, but reject it as arbitrary, strained and untenable. Being a scion from the stock of old Calvinism which is now undergoing a lingering death, it naturally shares the same fate. No shoot can live long on a dead tree.

The Universalists have ten or twelve weekly religious journals, several monthlies, and one quarterly. Their ministers are generally associated, on the principles of Congregationalism, and have one paramount organization, styled 'The United States' Convention of Universalists.'

About 1820 a schism occurred in the body of this denomination. The seceders took the designative name of 'Restorationists,' a name w[illegible] ,imates the principle on which the secession took place. They formed an organization, and had a weekly 'paper' conducted by Rev. Adin Ballou. But both the paper and the organization seem to have been given up. The sentiment however, which caused the separation—the doctrine of a future limited punishment—is still retained. It is, perhaps, favored by one half of the ministers in their connection. It thus appears, that though they all have one faith, yet they are not all of the same opinion.

S. F.

For the Register.

HOW IS JESUS CHRIST A SAVIOR TO US?

It is a very common remark with the believers in the doctrine of a vicarious atonement, that 'at any rate there is safety in this belief, for in thus accepting salvation they are also equally subjects of divine grace with those Christians who deny this point of their faith.' A more dangerous and fatal error never deluded the human mind. We cannot conceive of a more perilous state than that soul is in, which trusts entirely for salvation to the merits of the Redeemer, and deems obedience and purity of heart comparatively of little importance, if any thing better than 'filthy rags.' Fortunately there are so many humanizing influences in a Christian community that we seldom find instances in which a belief in this odious doctrine has its legitimate effect. However, we deeply lament the danger in which it places its victims.

We reject this doctrine, because it gives the Savior a character which he never claimed for himself, which his disciples and immediate followers never claimed for him—a doctrine born and nurtured of ignorance, superstition and sin. We reject it, because it dethrones that High and Holy God, every revelation and thought of whom fills us with love, reverence and adoration, and reinstates a character which we do not hesitate to say, we recoil from, as from an evil spirit.—We reject it, because it throws a dark cloud over this beautiful world and obscures the great and glorious objects and ends of life.

And what have we to offer in its place? A doctrine of convenience? One that suits the unregenerated soul, bends to carnal desire, and makes indifference a virtue? Most grossly is the Gospel thus belied and misunderstood. But *we trust 'we have not so learned Christ.'* Our faith in Christ as one Savior, must be in perfect harmony with what we have learned of God's works and revelations. What God has made and pronounced good, we think it must be the direst blasphemy to call evil. The doctrine we reject, presupposes natural depravity. The Savior that comes to us shows us the enormity of acquired depravity, while the character of our heavenly Father grows bright in loveliness as he sends his only begotten Son to teach that true repentance ensures forgiveness, and that obedience and purity of heart, is the only true preparation for heaven.

Jesus Christ can in no sense be a Savior to us unless, through his teaching and example, we avoid those sins, the consequence of which is the only evil we have to fear. He can in no way give us heaven unless we are so pure in heart that heaven would be our choice. The great evil which we have to fear is not one remote, away at the end of, perchance, a long life, a judgment merely at the gates of another world. The thoughtless, hardened sinner, may well there pause and look about for a way to be saved. But how can he escape from himself? We fear the evil influence of every day's probation. We would draw near and sit at the feet of Jesus, that in the spirit he possessed, we may pursue our duties in life. And in this light how clear and delightful are even the crooked and rugged ways of the world, all converging as they do onward and upward to heaven. We would cling to him only, who can save us from disobedience, inaction and impurity, and make us obedient, active and pure. It is not altogether upon what he has taught and done that we are to rely for salvation; but upon what he is doing and will do for us. He still lives to make intercession for us. There is still a living influence from the Savior of men, to strengthen the feeble, to guide the doubtful, and to cheer the patient soul.

We would be turned to Jesus, as we commence on the duties of life. We would be saved from the follies of youth, from the errors and dissipations of early manhood, and from the sins of mature life. We would strive to keep pure those capacities of mind about which we know so little; we would move on unflinchingly to do the work we were sent into the world to accomplish.

It is only in this broad and thorough sense that Jesus Christ can be a Savior to us. Only by saving us from sin can he save us from the consequences of sin, whether in this world or the world to come. If we are not thus saved we are none of his.

H. J. B.

FORMATION OF CHARACTER.

When you have sufficient intelligence to perceive what you ought to be, and judgment enough to discern what you may be, and decision enough to determine what you will be, the next indispensable qualities to success are industry and perseverance. Labor is the universal law, a law in which all who have their fortunes to make, that is all the young and enterprising, ought especially to rejoice. Labor is the grand magician, which is secretly conveying the good things of this world from hand to hand, while mankind look on and wonder how it is done. Who now possesses the wealth and high places of the land? Mainly those who labored for them hard and long. From whose hands are they imperceptibly gliding? From those who are too indolent to keep them. It is incredible what mere industry will accomplish. In this world of toil, I had almost said that it is the prime requisite. It is wonderful what deception lurks under a few common words and phrases in our language. 'What a fortunate man, we hear the world exclaim, when they see a man flourishing in his business. In nine cases out of ten, the very term is a flattering unction, which the idolent or unenterprising man is laying to his soul, that the only difference between him and his successful neighbor is that of luck. In a majority of instances he may at a venture substitute in the place of fortunate, industrious. He may venture to say before he examines the case, that the cause of success is the same as was observed of Julius Cæsar; 'He alw[illegible]ucceeded, because he left nothing undone [illegible] could secure success.'

Let not the young man repine at the law of labor, and the inevitable and inexorable necessity of personal exertion, which it imposes upon him. It is the most favorable thing to those, who have their way to make in this world, that there is among all the circumstances by which they are surrounded. It is the great agrarian law, which in a manner levels all distinctions, and gives the poor man an inheritance in this world more certain, though not so extensive as the rich, in his own talents, faculties and capacities. By making all welfare and acquisition depend on labor, all mankind are provided for, and all monopolies are in effect done away.

It is too common for young men to think the highest good to consist in a life of ease and leisure, and those pre-eminently happy who are provided for without any effort of their own, those who live on the interest of capital. It might quiet the minds of such, to consider how visionary this must ever be as a general thing, and how much happier the world is in its present condition. Too many young men start in life with the feeling that not to accumulate a fortune, is to live in vain, and to miss the great purpose of existence. [Burnap's Lectures to Young Men.

EXTRACTS FROM MR. WEBSTER'S SPEECH IN THE GIRARD WILL CASE.

This scheme of instruction begins by attempting to attach reproach and odium to the whole clergy of the country. It places a brand, a stigma, on every individual member of the profession, without an exception. No minister of the gospel, of any denomination, is to be allowed to come within the grounds belonging to this school, on any occasion, or for any purpose whatever. They are all rigorously excluded, as if their mere presence might cause pestilence.

We have heard it said that Mr. Girard, by this will, distributed his charity, without distinction of sect or party. However that may be, sir, he certainly has dealt out opprobrium to the whole profession of the clergy, without regard to sect or party.

By this will, no minister of the gospel of any sect or denomination whatever, can be authorized or allowed to hold any office within the college; and not only that, but no minister or clergyman of any sect can, for any purpose whatever, enter within the walls that are to surround this college. If a clergyman has a sick nephew, or a sick grandson, he cannot, upon any pretext, be allowed to visit him within the walls of the college. The provision of the will is express and decisive. Still less may a clergyman enter to offer consolation to the sick, or to unite in prayer with the dying.

Now, I will not arraign Mr. Girard or his motives for this. I will not inquire into Mr. Girard's opinions upon religion. But I feel bound to say (the occasion demands that I should say) that this is the most opprobrious, the most insulting, and unmerited stigma that ever was cast, or attempted to be cast, upon the preachers of Christianity, from north to south, from east to west, the length and breadth of the land, in the history of the country. When have they deserved it? Where have they deserved it?—How have they deserved it? They are not to be allowed even the ordinary right of hospitality! Not even to be permitted to put their foot over the threshold of this college!

Sir, I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the gospel who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from Government of any kind, and under circumstances, always much straitened and often distressed, as the ministers of the gospel in the United States, of all denominations!

They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the political rights and privileges enjoyed by their fellow citizens; they enjoy no tithes—no public provision of any kind. And except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend upon? They have to depend entirely on the voluntary contributions of those who hear them.

And this body of clergymen has shown, to the honor of their own country, and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to raise and sustain a body of clergymen—which for devotedness to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone.

I hope that our learned men have done something for the honor of our literature abroad. I hope that the courts of justice and members of the bar of this country have done something to elevate the character of the profession of the law—I hope that the discussions above (in Congress) have done something to meliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty. But I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety, and learning.

That great truth has been thus proclaimed and proved, (a truth which I believe will in time to come shake all the hierarchies of Europe,) that the voluntary support of such a ministry, under free institutions, is a practicable idea.

And yet every one of these is by this devise denied the privileges which are at the same time open to the vilest of our race—every one is shut out from this, I had almost said, *sanctum*—but I will not profane that word by such a use of it.

Did the man ever live that had a respect for the Christian religion, and yet had no regard for *any one* of its ministers? Did that system of instruction ever exist, which denounced the whole body of Christian teachers, and yet called itself a system of Christianity?

The learned counsel on the other side see the weak points of this case. They are not blind. They have, with the aid of their great learning, industry, and research, gone back to the time of Constantine—have gone through the history of the Roman Emperors—the dark ages and the intervening period—down to the settlement of these colonies; they have explored every nook and corner of religious and Christian history, to find out the various meanings and uses of Christian charity; and yet, with all their skill and all their research, they have not been able to discover any thing which has ever been regarded as a Christian charity, which sets such an opprobrium upon the forehead of all its ministers. If, with all their endeavors, they can find any one thing which has been so regarded, *they may have their college*, and make the most of it.

The thing does not exist—it *never had a being*—history does not record it—common sense revolts at it. * * * * *

This scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the Christian religion is not the only true foundation, or any necessary foundation, of morals. The ground taken is, that religion is not necessary to morality; that benevolence may be ensured by habit, and that all the virtues may flourish, and be safely left to the chance of flourishing, without touching the waters of the living spring of religious responsibility. With him who thinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for with that Christian world, throughout its broadest extent, it has been, and is, held as a fundamental truth, that religion is the only solid basis of morals, and that moral instruction, not resting this basis, is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion, or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts into the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? No where; never. Every where, and all times, it has been, and it is, regarded as essential. It is of the essence, the vitality, of useful instruction. From all this, Mr. Girard dissents. His plan denies the necessity and the propriety of religious instruction as a part of the education of youth.—He dissents, not only from all the sentiments of Christian mankind, from all common conviction, and from the results of all experience, but he dissents, also, from still higher authority—the word of God itself. My learned friend has referred, with propriety, to one of the commands of the Decalogue; but there is another, a first commandment, and that is a precept of religion, and it is in subordination to this, that the moral precepts of the Decalogue are proclaimed. This first great commandment teaches man that there is one, and only one, great first cause—one, and only one, proper object of human worship.—This is the great, the ever fresh, the overflowing fountain of all revealed truth. Without it, human life is a desert, of no known termination on any side, but shut in on all sides by a dark and impenetrable horizon. Without the light of this truth, man knows nothing of his origin, and nothing of his end. And when the Decalogue was delivered to the Jews, with this great announcement and command at its head, what said the inspired lawgiver? that it should be kept from children? that it should be reserved as a communication fit only for mature age?—Far, far otherwise. 'And these words, which I command thee this day, shall be in thy heart. And thou shalt teach them dilligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.'

There is an authority still more imposing and awful. When little children were brought into the presence of the Son of God, his Disciples proposed to send them away; but he said, 'suffer little children to come unto me'—unto *me;* he did not send them first for lessons in morals to the schools of the Pharisees or to the unbelieving Sadducees, nor to read the precepts and lessons *phylacteried* on the garments of the Jewish priesthood; he said nothing of different creeds or clashing doctrines; but he opened at once to the youthful mind the everlasting fountain of living waters, the only source of immortal truths; 'Suffer little children to come *unto me.*' And that injunction is of perpetual obligation. It addresses itself to-day with the same earnestness and the same authority which attended its first utterance to the Christian world. It is of force every where, and at all times. It extends to the ends of the earth, it will reach to the end of time, always and every where sounding in the ears of men, with an emphasis which no repetition can weaken, and with an authority which nothing can supersede—'*Suffer little children to come unto me.*'

THE CONNECTION BETWEEN GOVERNMENT AND RELIGION.

Must we not say, in the first place, that in these modern times, this connection is, to a fearful extent, over-looked and disregarded? Nay, and is not this a peculiar and alarming tendency of our own institutions? In the most ancient times, the king was also the priest of his people. In later days, under monarchical forms, Religion has been closely associated with the State; nay, has been made dependent on the State. We have thought it wise to break this bond. But in setting Religion free from the Government, have we not set it loose in our thoughts, from the great presiding order of the State? We have thought of Government as an exclusively political instrument. Since it shall not support or control religion, it shall have nothing to do with religion; and we have imagined, I fear, that it can go on prosperously without religion in any sense. Who ever thinks of asking concerning the candidate for office, whether he is a devout man; whether he looks up to heaven for light and guidance; whether he cares for the will of God; whether he venerates that power above, in the fear of which alone, can there ever be any safe and just Government? Is it then to be thought strange or surprising, if the arena of our politics is utterly bare and barren of that high influence; if verdure and flowers from the mountain-side were as soon to be looked for in our beaten and dusty streets; if the seat of Government is, during the session of Congress, a scene of stupendous immortality; if the very idea of religion and sanctity there, meets but with the sneers and ridicule of a whole people? I say not what justice or injustice there is in this estimate. I would fain believe that it is not the true one. I say not how much or how little religion there is in the hearts of our rulers; I leave that to their conscience and their God; I know there are those among them who feel a sense of their sacred responsibility. But I complain—in grief and bitterness of sorrow I complain—of this state of mind among the *people*. I am struck with amazement and horror at this severance in the common idea of religion from politics. It seems to me at times as if all faith in political morality and religion, had gone out from the heart of this nation. When we pray, as we do on the Sabbath days, that our rulers may be men, fearing God; when we pray for our Congress, that God would breathe into the hearts of its members a true conscience and a sacred piety; is there any prayer that we ever offer in the sanctuary, which we so completely despair of having answered? Oh! my brethren has it come to this? Are we in such utter despair of having conscientious and God-fearing legislators and rulers, that we will not believe that Almighty God himself can make them such? Would that this might be a monitory, a startling thought in the purlieus of the halls of debate! Would that this thought might go into secret chambers, and say in some conscious hearts, 'the great people whom we represent, even when on bended knees before God, pray in despair when they pray for us!' I speak not this irreverently of our rulers; I speak it not indiscriminately; I say it with deference for their place; but out of this dread apprehension we feel, and I might say out of very agony, I must speak. There are interests involved here—of millions of beings, and of coming millions yet unborn—which will not permit us to keep silence; which might open the lips of death to speak. We ourselves are parties to this high compact of Government; and we cannot permit any man, because invested with office, to escape from this great bond. And I do say moreover, whatever be the truth, that this admitted severance of politics from religion and conscience, this terrible distrust which has settled upon the heart of the nation, is such a calamity that we might well sit down this day, in sackcloth and ashes, to mourn over it. The wail that has risen from the late awful catastrophe, is not so mournful as this dark cloud of despondency beneath which we are sitting. We can part with eminent men; we must have parted with them in the course of nature; but that which we are now considering, strikes a wider blow; it strikes at a nation's life.

I say, at a nation's life; for unless this government is administered in a true conscience and in the fear of God, it bodes evil to us; we have no right to expect good from it; and it will never work out the good results which we profess to expect from a free State. This is the second consideration which I wish to lay before you.

I am willing to admit that in speaking of the divorce of religion from politics, I have used strong language. I have done so, not because this is the only instance of such fearful and fatal mistake. Religion is divorced also, and that too, alas! by much of our religious teachings, from trade, from labor, from amusement, from society, from the whole of life. But I have represented this fact strongly in regard to office, because I think that religious principles are considered as having less to do with the administration of government than with any other department of life. And I have done so, too, because I believe that these principles are more important in this relation, if possible, than in any other; and because I hold also, contrary to the common opinion, that no man is so much bound to reverence an authority above him, as he who is on earth the representative and image of that authority.

[Rev. Orville Dewey's Sermon.

NO SCHOOLS WITHOUT A BISHOP.

Dear Sir,—Will you allow an old subscriber to your independent paper, to express, as well as he may, certain fears that are floating in his mind, and that pertain, as he thinks, to two of the greatest interests of our country—religious freedom and free schools. In the *Christian Witness*, the organ of the Episcopalian sect in this city, and perhaps in New England, two pieces have been published, in opposition to the School System of Massachusetts, and calculated to lead the unwary into error, because speciously proposing to reform and improve the institutions that would never have been founded, probably, had it depended upon their sect.

In England, for many years, the Dissenters, who constitute a very large minority of the nation, have been anxious to procure from the government, something like a system of free schools, to check, if possible, the downward course of the mass to ignorance and irreligion, and to remove from their country the reproach of being the only country of Europe, having any claims to civilization, that has no system of general education. Every such attempt has been viewed with jealousy, and frustrated by the bigotry of the *national church*, which will consent to no system, unless the doctrines and forms of their church are exclusively taught in every school, and, of course, unless every teacher is an Episcopalian. The Dissenters, relying upon their increasing strength, will not agree to any such condition, and the church of England is allowing another generation of children to grow up in ignorance and crime, rather than allow equal privileges to all the sects; that is, the Hierarchy of England relies upon the ignorance of the people for its continuance, and is afraid to risk the consequences of enlightening them by a system like that of Massachusetts.

Scotland has long had a system of free schools, or rather of public schools, for they can hardly be called free, while the pupils are required to pay a fee, however small; and Ireland has lately wrung from the reluctant government, a system, which is neither more nor less than what the English are denied at home! It is a fact, that the English church has yielded more to the Catholics of Ireland, than to the Protestants of England, and schools have been established there under the joint supervision of Episcopalians and Catholics, from which all doctrinal instruction and all sectarianism is strictly excluded, as in Massachusetts. The consequence is, that Ireland is fast rising in moral and intellectual power, and England is sinking into ignorance, vice and irreligion.

These facts nobody can disprove; nobody attempts to disprove them in England; but in this country it seems to be heresy to assert them, because the assertion is a reflection upon Episcopacy in England, and the sympathy between that and Episcopacy in New England is so strong that the reflection upon one is a reflection upon the other also. Many circumstances prove that this strange sympathy exists. The Episcopacy of America has of late looked up to that of England, with filial affection, if not with menial servility, and it seems to act only with a view to subserve the designs of that corrupt hierarchy. We should not be surprised to see an Archbishop placed over the Episcopalians in the United States, by the Head of the English church, just as the Pope has placed one over the Catholics. The American Bishops think as much of a smile from the Archbishop of Canterbury, as the Catholics do of a compliment from Rome, and this subserviency to foreign influence is too apparent to be concealed, and its influence upon our institutions is beginning to be felt, as I shall now attempt to show.

The copious extracts from the late Report of the Secretary of the Board of Education, lately published in the Courier, must have informed your readers that that distinguished philanthropist, after having acquired a thorough knowledge of our school system and the condition of our schools, by personal inspection for five or six years, visited Europe to examine her school system, and transfer such improvements as he might discover, to our own. As the visit must have cost him double what he draws from the public treasury, no outfit having been allowed as in foreign missions of not one millionth part as important; and as he has poured out the knowledge obtained as freely and widely as possible, in the Common School Journal, and in his Annual Report to the Board, instead of writing a book and thus obtaining full remuneration for his expenditures, it is fair to conclude that he had no motive but that elevated one, which seems to have guided him from the first, *the elevation of the people by the improvement of the Common Schools*.

In the Journal and the Report, the said Secretary, not having the fear of the mitre before his eyes, has honestly told the truth in regard to the deplorable condition of the mass of the English nation, and it seems to have given offence to Episcopolians on this side of the water, for they seem to have concluded that our countrymen would infer that, if Episcopacy has created and is willing to perpetuate such a state of things as exists there, there must be some inherent defect in that church, and a suspicion will fall upon the tendency of Episcopacy in the abstract. The Secretary makes no such inference, however, and probably never dreamed of giving offence to a sect here, who really have no more to do with the Church of England than she has with her mother, the typical harlot of Babylon. Yet the *Christian Witness*, in the most *unchristian* spirit, and in utter disregard of that commandment which says, 'Thou shalt not bear *false witness* against thy neighbor,' has commenced an attack upon the Secretary and the Board, and through them is aiming a blow at the school system itself.

In a late number of that paper, allusion is made to the remarks of Mr. Webster on the *Girard Will*, and strong commendation is bestowed upon his defence of Christianity against the restrictions of the will; but, not content with this act of justice, a contrast is instituted between the provisions of the will and those of our school system, attributing the latter to the Secretary of the Board, and boldly charging upon the system which allows the scriptures to be read, and the two greatest commandments, Love to God and Love to man, and all the law and the prophets that hang upon them to be taught, and only excludes sectarianism, the same influence that is attributed to the will which excluded religion altogether. The charge is groundless, and the comparison so unfair, so uncalled for, that no one can avoid suspecting some impure motive. We shall see presently what it is.

In the Witness of last week, the editor, or some one of them, attempts to defend the position taken in the former number, and, in so many words, charges the Secretary with a design to promote or produce irreligion by excluding *doctrinal*, that is, *sectarian* instruction from the school. The Secretary is competent to defend himself, and the Board, which includes men of all the leading sects, not excepting the Episcopalian, will no doubt look into the matter and expose the false witness; but before they can move in this matter, the lie may travel through the land. It would be a sufficient defence of the Secretary to say that the Board have left the schools, in regard to religious instruction, just where they found them, and can the Witness be so dull as not to know that a different course would have instantly annihilated the Board! If the Witness expects that all the Orthodox sects will unite with Episcopalians in introducing their peculiar tenets into the schools, he shows a remarkable ignorance of history, and of the state of feeling among these *independent* Christians. We should like to see him going to the Congregational churches of the descendants of the Puritans, whom his church drove into the wilderness; or to the Methodists, who renounced his church a century ago for its ungodliness; or to the Presbyterians, who are now contributing to support the Scotish kirk against the oppression of English hierarchy. These sects are aware of the offensive pretensions of Episcopacy, and will hardly be induced to cooperate with those who are now attempting to establish a dogma that strikes alike at all of them, the dogma that there is 'no church without a bishop.'

Fortunately for the cause of religious liberty, the believers in no one dogma are sufficiently numerous and powerful to dictate to the rest, and we have a great safeguard in the multiplicity of sects. The moment that either begins to assume superiority, as the Episcopalians are inclined to do, that moment the rest will unite and teach the offender better. The very moment that one attempts to introduce into the schools a dogma offensive to the rest, that moment the rest will resist, and if they cannot obtain redress, will withdraw, and the dissolution of the system of public free schools must be the consequence. The Witness speaks with horror of any attempt of the Catholic to object to any thing taught in the schools, and he speaks with complacency of all who believe in 'the doctrines of grace,' and yet the Catholic believes those doctrines as well as the Witness, and the line drawn by the common sense of the people, and not, as the Witness would insinuate, by the Board or the Secretary, is the only one that can be drawn, viz: *the line of Sectarianism*.

Let the people, then, awake to their danger, and be careful how they listen for a moment to such a fatal error as the Witness, in the spirit of the most self-sufficient and dogmatical sect in the land, would inculcate. Extensive acquaintance with Episcopalians has enabled the writer to know that the feeling expressed by the Witness is extensively felt by the sect. They aim at domination; they feel no respect for other sects. How far their spirit moves other Orthodox sects, it is difficult to ascertain; but there is reason to fear that it has some influence in the community at large. [Courier.

SLAVERY—SEPARATION OF FAMILIES.

The separation of families at the will of their owners is an evil of no uncommon occurrence in the Southern States. And it is an evil which, in our view, would probably before long, be corrected, but for the misdirected, though well-meant, efforts of the immediate abolitionists. This evil is not a necessary part of the slave system, any more than the absolute control of the Roman master over the life of his bondsman. That odious feature has been removed by Christianity; and in our opinion, the principles of Christianity exist in the South in sufficient strength to remove the other evil, if appealed to in a proper manner. But the abolitionists have attempted too much. They strive to change the fundamental institutions of society in the South at once. The Southern people knowing that this is impossible, and if possible, would be ruinous, place themselves in the attitude of conservatism. They will not give up one point, because they are summoned in no gentle terms to give up all. But let the evil, the horrible evil of this one practice be even yet presented before them in a fitting manner, and we have faith enough in human nature to believe that it will not long be permitted, either by the laws, or the moral sense of the Southern community.

The evil we refer to is,—not that a youth of sufficient age to dispense with the immediate care of his parents, may be separated from them,—for this might be the case, whether he were bond or free; it is not that families may be compelled to move together, to follow their masters, they know not whither; for though there may be suffering caused by this, the will of the master is not more despotic than the circumstances which often compel families in higher stations to emigrate to some distant part of the land;—but it is that man interferes to put asunder those whom God has joined together, the husband and the wife,—and that in so doing he violates the law of nature, and that of Christianity. It is in vain to reply to this that no valid marriage can exist between slaves. The laws of the white man do not recognise any such marriage indeed, that is, they give no sanction, no protection to the tie,—and this is the very root of the evil. But no law, as far as we have understood, has gone so directly counter to scripture and common sense as to declare that the connexion of a colored man and woman, recognized by the parties in presence of a clergyman, with the usual forms, has any thing criminal in it. The law has let this subject entirely alone. It has only failed to give its sanction to the law of nature and of the Bible. But who can doubt that those who sanctify their permitted union in the best manner they are allowed, are, in the sight of God joined in marriage! What minister of the Gospel ever refused to sanction such a marriage by his performance of the ceremony?—Conceive the master present on such an occasion. He hears the parties pronounced to be man and wife. He hears the words, 'whom God hath joined together, let no man put asunder.' His own consent has been previously asked and obtained. His own presence has sanctioned the contract. A week, or a year, or two years afterwards, he sees occasion to sell the husband to a trader who is going to Texas. Is the master innocent? The law of man does not condemn him. But what says the law of God?

It is no sufficient answer to say, that the negroes themselves do not consider these contracts permanently binding. In the first place, the assertion is not universally, nay not even generally true. There are many pious and intelligent slaves, who would as deeply feel the sin of a voluntary separation from their chosen partners, as the most conscientious of their superiors. In the second place, this idea among the negroes, of which more hereafter, results solely from their perceiving how lightly their marriage ties are estimated by their owners; and the owners cannot plead one of the melancholy effects of their own wrong as an excuse for it. In the third place, the question is not what the slaves think of their marriages, but what God thinks of them. The law of marriage, given in nature and the Bible, is no more in the power of the slave to alter, than of his owner.

As to the miserable subterfuges, that husbands and wives among the slaves do not treat

each other kindly,—do not feel their separation,—are often happier apart,—they are not worth answering. What have pretences like these to do with a plain question of Christian duty?

'But the slaves will form new connexions in their new homes.' And what name does the Scripture give to such new connexions? Adultery. And who is chiefly responsible for this crime; the ignorant slave who commits it, or his master, who has exposed him to the almost irresistible temptation? It may be said that the removal has effected a divorce. To us, this appears to contradict the language of our Savior;—but admitting its truth, though it may exculpate the slave, does it not transfer the whole weight of accountableness to the master?

[Christian Examiner.

CHRISTIAN REGISTER.

BOSTON, MARCH 30, 1844.

THE TENDENCIES OF A SECT OR DENOMINATION AN IMPORTANT CONSIDERATION.

We scarcely ever find existing in the mind, exhibited in the character, carried out in life, an idea, a conception of religion perfect and entire. Inadequate notions of it prevail. Imperfect, one-sided, mortifying manifestations of it appear, often in the character of the most intelligent and best instructed. Denominations carry to an extreme the doctrine or idea which led them to separate from others, and individuals give an exaggerated prominence to the peculiar idea or distinctive doctrine of their denomination. The history of the Christian Church, would we read it, would teach us lessons upon this point, important though humiliating; and observation upon the condition and tendencies of different parties in the Christian world at the present day, would we make it, would whisper to every intelligent man's conscience words of caution and instruction upon this subject.

Because we find some individuals, and many individuals of exalted Christian excellence, in every Christian denomination, we are not thence to infer that the differences, which separate and distinguish them are of no moment. The Catholic is a good Christian not because he is a Catholic, but because, there is a measure of pure, and undefiled Christian truth, involved in and pervading his system. The Episcopalian is a good Christian not because of his Episcopacy, but because a measure of Christian truth is involved in and pervades his system. The same is true of other denominations; and herein is the excellent and divine original of the Christian religion manifested, that human corruption and error cannot utterly destroy and pervert it. Under its most imperfect conception and administration it has a sanctifying and saving power. The general tendencies of what is peculiar to each denomination, and the result these tendencies would produce, in proportion as the system of faith of which they are a part became the universal and permanent faith of the community—these are the very things to be considered by every one in determining the system of faith and the peculiar form of administering the Christian religion, to which he will give his countenance and support. We find innumerable individuals among the Roman Catholics, whose daily lives and characters are a beautiful, holy, winning exhibition of every Christian grace and virtue; but we cannot on that account give in our adherence to the Catholic faith. We desire that every Roman Catholic may have liberty to profess his faith and worship God after the dictates of his own conscience; but we cannot exert any influence or feel any desire to have his faith prevail and become the universal faith of the community. We look to see the peculiar principles of the Catholic faith, and the tendencies of these principles, and the results they would produce upon the community in the course of centuries, if universal; and we find these, in the intellectual and moral condition of the world, when Rome held the mind and heart of Christendom in its iron grasp. We believe these results would be produced again, were there no counteracting influences, i. e., were that faith again to become universal. Because these results are the natural and necessary fruits of the conception of religion which the Romish Church embodies, of the principles upon which its hierarchy and its administration of the Christian religion are founded. So of other denominations; we admit not the excellence of their particular systems, because we find individuals and multitudes of individuals among them, whose Christian characters are beautiful and exalted, and whom we are ready to recognise, and should delight to recognise and sympathise with as brethren in the Lord Jesus Christ. We look to see what is peculiar to each denomination, in its conceptions of the character and purposes of the Christian religion, and in the principles upon which it organizes Churches and administers the Gospel; and we ask what are the tendencies of these principles, what would be the result, for century after century, did they become universal and permanent in the Christian world? We sympathise with the body of Christians with whom we do sympathise, and whose fellowship alone we are permitted to enjoy, not because of a cordial and perfect agreement in all matters of doctrine, (for there is not this agreement among us,) but because they seem to have attained to a conception of the spirit, purpose and character of the Christian religion, if not the most accurate in every particular, yet on the whole, the most just, comprehensive, enlarged—a conception which embraces, or aims to embrace, the whole of religion in the just proportion of all its parts; and in their administration of it, in the institutions they uphold, in the means by which they would diffuse the instructions and impress the influences of religion upon the hearts of the community, they rest upon plans and principles, which, while they seem to us eminently scriptural, seem also eminently free from objectionable extremes, preserving enough of the principle of authority to maintain that order and rule which are requisite to the right conduct of all outward institutions and services, and enough of simplicity and freedom to allow, nay, to encourage that individual action of mind and heart, by which alone the world has been, or can be carried forward in knowledge and virtue. We sympathise with them, for instance, because they do not unduly exalt or depress the clerical office. While they respect the clergymen and 'esteem highly in love for his work's sake' him who labors for them in 'spiritual things,' they do not invest him with any peculiar unction, or efficacy, or power, in virtue of his office, and solely in virtue of his office. They do not convert the simple pastor and spiritual teacher into a mediator, through whose administration alone, the ordinances and sacraments of religion can have any healing power, any sanctifying efficacy. We sympathise with them, because they do not unduly exalt or depress the *Church*. They recognise and respect the *Church* as the spiritual body of Christ, the association of his professed disciples, whose office it is to preserve purity of life and piety of heart, but do not invest it with power to determine faith and exercise dominion over the conscience of the individual believer. We sympathise with them because they are consistent in their treatment of the Bible. They place it and leave it where God has placed and left it. They do not in one breath say, it is the only and sufficient rule of faith, which the individual has a right to interpret according to best light, his reason, conscience and study can bring to bear upon it; and in the next say, the standards and articles of our Church are to be followed, the decisions of councils and the resolutions of synods and presbyteries are to be obeyed; and if you interpret the Bible in opposition to these, you must be debarred from our communion and fellowship,—and thus virtually send men for instruction in religion, not to the inspired word of God, but to the opinions of their fellow men, conceived and moulded into form some centuries ago. We sympathise with them, because the spirit and principles that pervade their conception and administration of religion are safe and beneficial. We see nothing dangerous in them, or adverse to the peace and happiness of the world, to the progress of truth and righteousness, to the natural action of the Christian religion upon the mind and heart of man. Let what is peculiar to the Roman Catholic Church, and to two or three of the larger and more prominent Protestant sects,—peculiar, we mean, not so much in reference to their theological doctrines as to their form of organization and the principles upon which they administer the Christian religion,—become universal and permanent, relieved from those counteracting and restraining influences of other sects which now hold them in check, and a seal is put upon the lips of truth, the iron hand of spiritual despotism is again laid upon the intellect and the conscience of Christ's disciples, and the Church of Christ is moored fast, not to the living oracles of God, but to forms and standards of man's invention. Let what is peculiar to liberal Congregationalism, in the spirit and principles upon which it administers the Christian religion, become universal and permanent, no evil would ensue. The assumption and arrogance of sects would be laid aside. The current of religious thought and action would be left free to follow its natural channels, and the kingdom of God have free course to come and be glorified on earth. We have no desire that any one sect, any one mode of worship or administration of the Christian religion should universally prevail. We see advantages in the existence of different denominations and different ministrations,—but we do desire that principles of liberty and charity should prevail, and we sympathise with all who contend for, or manifest them.

FAST DAY.

It is an honest question with many minds how this day ought to be observed. It was originally set apart by our fathers in consequence of some dire calamity, or, on account of some dread expectation of evil, such as threatened famine, or an inroad of the Indians. There are instances on our records from which it appears that a day that had been designated for Fasting was changed into a day of Thanksgiving, owing to the intervention of some propitious circumstances. But a day of Fasting and Prayer when really intended by them, was so observed in the strictest sense of the word, and doubtless in the views of God's government and of religious doctrines, presented on many such occasions, by truly Calvinistic ministers, lay the origin of those lurking doubts and prevalent disgusts which were soon found to have taken possession of so many minds. There are persons ranked under all Christian denominations who in their deepest sincerity disapprove of making Fasting a religious service. They deny its propriety, its use, its good tendency; they object to it as strongly as they object to bodily flagellation, or the wearing of a hair shirt, because the innocent body is made to suffer for the sin of the soul. They think that the doctrine of Fasts originated in those old heathenish notions of God, some of the worst of which have been perpetuated and glossed over by Calvinism, such as that he is pleased, propitiated or served by man's sufferings, and that voluntary penances have the effect of making him merciful and pitiful. We honestly confess that we never could satisfy ourselves that Fasting was of any use as a religious exercise, independently of those essential accompaniments which are needed to give it influence, and which may be found without the Fasting. Of course we mean by the word *Fasting*, the honest signification of abstinence from food, not the using of fish instead of flesh, nor the making up at evening, what was lost at noon. Whenever we have felt hungry, we have eaten, provided we could obtain anything to eat. We are persuaded that it would require a whole year's instruction of a child in the attributes of God to counteract the pernicious influence of compelling him to abstain from food as a religious service. Indeed the gross and unchristian views which many persons around us entertain concerning our Father in heaven, were fostered by this means among others. Children are thus led anxiously to look up to the skies to watch for the first sign that the sun is declining, the signal that the gnawing pain within them will be soon relieved, rather than to read there the presence of a kind and good God. Indeed we can scarcely conceive of a state more unpropitious for religious meditation than that in which the thoughts are continually reverting, with increasing tenacity to a hungry stomach.

We should therefore have the strongest objection to enforcing this yearly holy day upon others in its aspect of a season of Fasting. We admit and maintain the propriety of accompanying the other exercises of the day with a light meal prepared with less than usual care and labor. We are inclined to think that a family dinner on 'Fast Day' ought to bear the same proportion of deficiency that the dinner on Thanksgiving Day bears of abundance, over our common noon meals. But to call this Fasting is a mere pretence. The prevalence of the custom among us, of restricting ourselves to a simple meal, and of not making a business of eating on this day, has tended to a good use, for those who regard the day at all. 'The Humiliation and Prayer,' are the only efficient characteristics and accompaniments of the day. For such uses it offers opportunity and occasion, and thus it may be observed without any hypocrisy or disregard of the principles of the Christian religion. The day may be truly consecrated by sincere reflection and penitence, by an effort to detect, and a willingness to confess that sin which God may see in our individual hearts, or in our community. Self-examination, humbling confessions, and resolutions based upon them, are the consecration appropriate to the day. Amid all the circumstances in which we live there are ever causes enough for humiliation and penitence. While the world remains a scene of probationary existence, and man's heart is divided between good and evil influences, we shall never be without subjects demanding all that the wise uses of such annual occasions can effect. Let there be no forced observance of the day, no hollow pretences, no sanctimonious outrages upon true religion, no tormenting of hungry children. And above all, let those essentials of true fasting from sin and wrong which are stated with such indignant eloquence in the fifty-eighth chapter of Isaiah, characterise the observance of the day.

THE LIBRARY OF AMERICAN BIOGRAPHY.

The first series of works under this title comprised ten volumes, and contained original biographies of some of the most distinguished individuals whose career as discoverers, warriors, statesmen and scholars, had been associated with America. The value of such works can scarcely be exaggerated. Next to the glory and praise of having men honorably distinguished in our annals—as was the case with all save Benedict Arnold, whose lives are included in the 'Library,'—is the importance and advantage of having correct memorials of their labors and services. The attractive form in which the works were issued at once secured them abundant purchasers. They were not books to lie neglected and unbought in the stores. They combine all the elements of good, of instructive, and of deeply interesting reading, and in all public and private libraries and especially in all schools, they ought to hold a most honored place. Jared Sparks, the Editor of the series, and the author of some of the most interesting of the lives, is heartily devoted to the great pursuit in which he has already won a world-wide fame. It was therefore, with great delight that we welcomed the commencement of a new series under the same title. The eleventh volume of the Library, and the first of this second series, was published last week by Little & Brown, of this city. It contains the Life of Robert Cavelier De La Salle, by Jared Sparks, and that of Patrick Henry, by A. H Everett, L. L. D. The first was one of the boldest and most adventurous explorers of our own northern territory, when under the influence of France. The narrative of his courageous and enterprising undertakings, of his perils and straits, is of absorbing interest. It is given with that particularity which is the life of the biography of such a man; it follows him through his short but spirited course till he fell the victim of a conspiracy.

The Life of Patrick Henry, the distinguished patriot and orator, is a becoming tribute of gratitude for his own high services, and a valuable addition to the historical treasures of the times which were signalized by great men and great events. It is written with the elegance of style, and admirably illustrated by the extensive knowledge and literary acquisitions of Mr. Everett.

These works are sure of a sufficient sale to compensate for their publication, but we should be glad to have them so extensively circulated that the multitude might enjoy their rich benefits.

For the Register.

PRACTICAL PREACHING.

Messrs. Editors:—The Thurday lecture preached some two or three weeks ago, by Dr. Gannett, was so admirable and edifying, that those readers of the Register whose misfortune it is not to have heard it, will thank one who did hear it, I am sure, for even such an imperfect outline of it, as an imperfect memory can furnish at this late date. Would that I were a disciple of Mons. Gouraud, that I might give it to them, word for word!

The text was from the 10th chapter of Luke, and the last clause of the 28th verse:—'This do and thou shalt live.'

There is a great demand in these days, began the preacher, for what is called *practical preaching*. Do those from whom it comes, understand clearly what they mean by it, and is their idea of practical preaching, the true one? 'We do not want,' say many of these persons, 'to hear any thing about doctrines. Give us plain, serious, practical preaching.' Now, manifestly, here is a confusion of ideas. For, how is it possible for us to have any practical preaching *without* doctrines? Doctrine is the *basis* of practical preaching. What is the paternity of God, but a doctrine? What is the soul's immortality but a doctrine? In fine, what are all the truths of the Gospel, but doctrines? 'But this is not what we mean,' say the objectors, 'by doctrinal preaching, we mean *controversy*. This is what we do not like, and do not want to hear from the pulpit. No good comes of it, but evil only is its effect—the engendering of prejudice, and the stirring up of bad passions.'—There is an obvious want of discrimination in this wholesale condemnation of controversy.—For in the first place, it must be admitted by every person of reflection, that it is *sometimes* useful and necessary, in order to bring out with distinctness and force the truth of any particular view which we deem important, to exhibit it in comparison, and contrast with some other and opposite view. And secondly, there is no necessary connection, surely, between controversy and a bad spirit. But admitting that controversy is always bad, and should never be introduced into the pulpit, it should be recollected, that this is *but one form* of doctrinal preaching To resolve all doctrinal preeching into controversy, is to take a very narrow and false view of the subject. Doctrinal preaching we must have. We cannot do without it. All genuine practical preaching must rest upon doctrine as its basis, and without doctrine, practical preaching is an absolute impossibility. The preacher then proceeded to state *positively*, his idea of practical preaching, taking the preaching of Jesus in the context, for his standard and guide. From an analysis of this passage, he inferred three prominent elements, as making up this idea.

1st. It must be *personal*. It must be addressed to men as *individuals*.

2d. It must be *real*. It must grapple with real difficulties. It must deal with actual life. It must rebuke actual sins.

3d. It must be *interior*. It must scrutinize and take hold of the motives of human conduct. It must aim at the heart. These several positions were illustrated with a good deal of pertinency and power. In conclusion, the preacher asked, if this was the kind of practical preaching which the people want? If so, let them ask for it, until they get it. If so, they can never have too much of it. But, do they want this plain, serious, pungent, *home preaching?*—Is it not *able* preaching, rather than practical preaching, which is demanded? Do not a great many persons go to church for the sake of being delighted with exhibitions of intellectual power, or with the charms of rhetoric and oratory, rather than to be religiously moved and edified? The preacher feared that this was too extensively the case, and keenly rebuked this unsanctified and bigoted fastidiousness of taste, which will scarcely tolerate even any thing from the pulpit, which falls short of the highest intellectual or artistical excellence. Dr. G. closed his discourse with an *apologue*, whose source, he said, need not be inquired of. The scene of it was laid in the days of the apostles, and it represented a discussion among a company of Christian believers, upon the comparative merits of certain prominent and favorite preachers in the church. One preferred Paul, on account of his great power of argument. Another preferred Apollos, on account of his finished eloquence and his graceful and persuasive oratory. Another preferred Cephas, on account of his bold, impassioned earnestness of style and of manner. At last an old man rose up and put an end to the discussion, by exhorting them to refrain from all this criticism and comparison, as idle and unprofitable. Each preacher had his own gift, he told them, and preached Christ as God gave him power; and instead of contending as to whose gifts were the greatest, and whose preaching was the best, it should rather be their aim and their care to derive the utmost possible benefit from God's word, by whomsoever it might be preached.

G. M. B.

For the Register.

Messrs. Editors:—I have recently read with great pleasure and approbation, an Essay of Mr. Noah Worcester's, entitled '*The Philosophy of Reformation*,' which appeared in the 'Christian Examiner' for December, 1843. I make this statement for the purpose of requesting, as a special favor to an old subscriber, that you would publish in the Register the concluding part of this excellent Essay, beginning with page 335.

I ask this favor because I think that many of our writers and preachers would be the better for reading it, and because in your paper it will reach a much greater number of readers, than it can do through the medium of the Christian Examiner.

In the hope that you will comply with my request, I remain, with best wishes for the success of the Register. A Constant Reader.

[The wishes of our correspondent shall be attended to in our next number. Eds.]

P. S. Having my pen in my hand, I would venture to make another observation. It is this. That I know of no phrase used with so little discrimination and Scriptural propriety, by Unitarian writers and Preachers, as the phrase 'the influence of the Spirit, or the Holy Spirit.' It would not be difficult to show, that the influence or agency of the Spirit, or Holy Spirit, in the sense in which our Lord and his Apostles used those phrases, *ceased with the Apostolic age, or the age of miracles;* and that the only influence which men enjoy now, is the influence of God (who to be sure is a Spirit) *through the medium of his works and his Gospel.* J. K.

Northumberland.

Messrs. Editors:—In a communication to your paper of last week, I spoke of 'a call' as having been received by Rev Mr Towne, from an Episcopal Church in Temple street. On further inquiry, I am inclined to doubt whether the language is strictly correct; nor am I sure that it is not. I stated what was stated to me. Still, I would not wish to extend an erroneous impression. All that was material to my purpose, was the fact that some proposition of the kind, was made to Mr. Towne, for his consideration.

Yours, &c., F. D. H.

March 26, 1844.

NEW PUBLICATIONS.

"Twelfth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind."

This Report is always one of the most interesting of the numerous yearly pamphlets which are now issued. Seventy-five blind persons are now connected with the Institution, fifty-seven being in the schools, and the remainder in the work department. Improvements and facilities are constantly put into use which increase the means of education for this unfortunate class, until now they are prepared to earn more than a livelihood by their own labor. There is even a question raised whether the blind in this institution do not learn to read more easily through the sense of touch than seeing children do with their eyes. We are sorry to learn from this Report that the press department is at a stand for want of means to carry on the work. It is to be remembered that the wants of such an institution are large and always increasing. They require the exercise of the most liberal charity, and considering how faithfully and successfully this asylum has been conducted, and how intensely our community has ever been interested in it, we hope it will continue to receive the kindest encouragement.

As Laura Bridgeman, the deaf, dumb and blind girl, has now become an object of interest to the Christian world, we extract the account of her progress from the Report.

'During the past year a marked change has taken place in the condition of Laura, of such a nature as to render apparent to those around her, that her thoughts and feelings are becoming more matured. Her physical strength, which was formerly but feeble, has gradually and steadily increased, so that she is now, for one of her constitution, quite robust. The length of her daily walks would prove fatiguing for many of our young ladies even to think upon; for she usually walks at least six miles with no appearance of weariness, as it is her common custom to remain standing for the remainder of the evening. How far her habit of leaning heavily upon the arm of her teacher, in her promenades, may contribute to remove this sense of fatigue, may be a matter for question; but thus relying, her step is firm, and her manner perfectly fearless when she walks.

With this increased strength of constitution, her nervous disposition has undergone considerable change; her outbreaks of laughter, and bursts of expression, are no longer so sudden and violent.

It will be remembered that when she came to the Institution she was destitute of the sense of smell, and that her sense of taste was also imperfect, a natural result of the loss of the former sense. With regard to these senses, there has been, in some respects, a manifest improvement during the past year. She seems now like one acquiring the sense of smell, and with this sense that of taste has evidently advanced.

She has never, however, been known to apply any article to her nose for the purpose of forming a more accurate judgment respecting it, as Oliver Caswell and many of the blind pupils are in the habit of doing.

As evidences of her increased power in the sense of smell, it may be mentioned that she has repeatedly distinguished in the room over the kitchen the odor of roasting meat. When seated at table, also, she has been seen, after having partaken of one dish, to inspire like one engaged in smelling, and then to request to be helped from some dish of the presence of which she had been kept ignorant.

In *language* she has made rapid progress during the past year; and such is her present advancement, that she now acquires a dozen new words, at least, where she before learnt only one. These words are not merely the names of tangible and sensible objects, but even words more obscure in their meaning.

One method pursued by her teacher has been to read a story to her, in the course of which new words would occur; these were carefully explained, and on the next day Laura has been able to tell the story in her own language, frequently using the words explained, and in proper connexion.

The long words please her most, and are most used by her afterwards. From this circumstance, and because she associates so much with adults, the language used by her partakes more of the adult character than is common with young persons of her age. Her vocabulary of words, when compared with that of children of twelve years of age, in full possession of their faculties, may be considered equally copious, but more matured.

With the words she has learnt she is perfectly familiar; and, in conversation and writing, she never falters in selecting those which exactly express the thoughts she wishes to convey. She spends a portion of each day in writing in her journal, in which she notes every little circumstance which transpires in the Institution that comes to her knowledge. She also is in the frequent habit of writing letters to many persons who have opened a correspondence with her. It is an exercise in which she takes much pleasure.

In addition to instruction in language and in writing, she has during the year been studying Geography and Arithmetic. As stated in the last Annual Report, she had just commenced these studies.

With regard to Geography, she had, a year since, acquired a definite and accurate notion of the points of compass, and of territorial boundaries, and had learnt the boundaries of the city, and a few of the neighboring towns.

The plan pursued in teaching her this science was alluded to in the last Report, and is one which the seeing would do well to follow—Laura was first taught the points of compass in a room, then the boundaries of the room. She next learned the geography of the house, and of the grounds on which it is situated. Having advanced thus far, the effort was made, and with success, to present to her mind an accurate idea of points of land, capes, bays, harbors, and rivers, by taking her to walk in places near them. A further step was made, when she became acquainted with the boundaries of South Boston, after which she was permitted to learn the boundaries of the city proper by crossing its bridges. Gradually and slowly was she taught the Geography of one town after another, till she became acquainted with all of any note in the State of Massachusetts, as indicated on the map. She is now able to bound all the States in the Union; can tell their principal towns, the rivers, their rise, course and termination, the productions, the natural curiosities, and much of the natural history of each state, in a manner more correct than most seeing children of her own age, or older. Her knowledge of Geography is not limited to the United States. She has studied that of North and South America, and her knowledge of the whole of the American Continent is far more extensive and correct than is possessed by many who are called educated persons.

Being taken a few days since to a large globe, and the Russian possessions in North America pointed out to her, she was able without hesitation, so accurate was her judgment of geographical position and distance, to place her finger at once upon Boston, a mere point on the surface of the globe, and not larger than the head of a pin. This was the first time she had ever been taken to the globe for the purpose of instruction.

During the hour devoted to Geography, her instructor, by way of amusement, has occasionally told her something of Astronomy. As an instance of the accuracy of her calculations, and the retentive character of her memory, when the length of the year of the planet Herschel was explained to her, she burst into a fit of laughter, and said, how *very young* the Doctor would be if he lived in that planet.

In Mathematics one great advantage, at least, has been gained. Her former repugnancy to mental arithmetic has been in a great measure overcome by the assiduous attention of her teacher. A year ago she had attained a certain degree of acquaintance with numbers. Since then she has been taught in Colburn's Mental Arithmetic, which she appears to comprehend as readily as most children of her age; and solves the most difficult questions it contains by the mental effort only. Twenty, thirty, and even forty of the sums, are the usual number which she performs in an hour's lesson. Having now thoroughly studied and comprehended this work, she will be instructed in one of a more advanced character.

In her moral conduct, Laura has uniformly exhibited those beautiful traits which have ever distinguished her. Her love of truth, perceptions of right and wrong, and detestation of deception, are daily exemplified in her life and action.'

A Discourse, suggested by Weir's Picture of the Embarkation of the Pilgrims, delivered at the Unitarian Church: Washington Dec. 31st 1843: By S. G. Bulfinch. Published by request; Washington: Gales & Seaton: 1844.

We received a copy of this discourse a few days since, and have read it with much pleasure. Mr. Bulfinch thus introduces his subject.

'The subject of my present remarks has been suggested to me by the sight of that noble work of art, which has recently been added to the decorations of our chief public edifice—the picture of the Embarkation of the Pilgrims. It seemed to me, as I looked on that living representation of a most memorable scene, connected as it is with all the dearest associations of the patriot and the holiest feelings of the Christian, as if its elevation to the place it is permently to occupy should have been attended with some solemn service of consecration, in which assembled throngs should have recognised, with the prayer of gratitude, the blessing of that God to whom their fathers had knelt with the prayer of faith and earnest supplication. Such a service probably would not have been consistent with the rules which custom has prescribed. And it was not needed. Henceforth that hall is consecrated—consecrated by the power of genius to the silent worship of the heart to the God of our fathers. Many a prayer will ascend, through years and ages to come, from those who gaze on the imagined resemblances of the great and good who knelt on the deck of that humble vessel; many a statesman, as he gazes there, will kindle the flame of patriotism to brighter radiance from the altar of piety; and many a pure, ingenuous youth will learn from that picture scene to pursue with renewed ardor the course set before him, and to merit the high titles of servant of God, friend of his country, benefactor of his race.

I take this occasion to speak of the principles of the Pilgrims—the peculiar traits of character which distinguished them in their own day, and which their descendants, and the citizens of that great Republic of which they laid the foundation, should strive ever to retain and develope in themselves.'

The discourse is then devoted to a just and beautiful exposition of the principles of the Puritans. We make from it one farther extract which we are sure those of our readers who do not see the whole, will thank us for.

'I have said that the Fathers of New England formed a part of the great Puritan body. But we have every reason to regard them as the best of those who bore that noble, though much-injured name. They were men who had chosen their part, had fixed their faith, before the first faint gleam of success could suggest to them an unworthy motive. In the days of the Long Parliament, the cause of Puritanism was the cause of glory and of victory; but in the days of these Pilgrims, it was but another name for exile, and the loss of fortune and of friends. Scanty was the band of those who could at first voluntarily forego their native soil, and almost the sound of their mother tongue, to enjoy the liberty of conscience afforded them in friendly Holland. Yet more scanty the company of those who could be the first to leave that resting place, resume the pilgrimage of which they knew by experience the trials, and for their children's sakes, rather than for their own, brave the perils of the sea, and of the untried, desolate, and heathen land. Few were they in number—the trebly refined gold of the English dissenting body; and, if the generation which succeeded offended in aught against the rights of conscience, it is not at least upon the Pilgrims of Delft-haven that the blame must be laid. They were the hearers, the attached and sympathizing flock, of one who expressed, as we may well believe, their sentiments with his own, when he said to them, at parting, those imperishable words: 'If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation.' Such were the words of Robinson, the pastor who knelt with his flock on the deck of the Speedwell. Such was the spirit of true expansive toleration, of calm and free, though pious inquiry, which he endeavored to cherish in those committed to his charge. We will not believe that his labors were in vain, or that those heroic and godly men who received his parting blessing would have stained themselves with acts of intolerance such as unhappily were committed by a succeeding generation.

It is, then, as true and consistent confessors in the cause of religious liberty, that we may regard that pilgrim band who first embarked from the shores of Holland. And, thanks be to God, that though there are pages in the history of our country from which the philanthropist turns with a sigh for the weakness of the great, the errors of the wise, nay, for the injustice and cruelty of the good and the pious, yet have the principles of Robinson become more and more fully developed and recognised. The Providence of God, by whose wise appointment different sections of our country were settled by emigrants of different religious creeds, has contributed to teach the great lesson of mutual toleration. Beautifully is this truth exemplified in that very hall of State to which the character of my subject, as I trust, authorizes a reference. In that hall, the eye, turning from the representation of those kneeling Puritans, rests upon one which exhibits the priestly vestments of Episcopalian worship; thence elevated, it recognises the well-known garb of the Society of Friends, and in years to come the picture of the Landing of Columbus will present in contrast, yet in harmony with these, the symbols of the Roman Catholic belief. It is well that these varying denominations should thus meet, in the memorials of the great and good by whom each has been honored, and in the Legislative palace of our Union. Call it not accident, but let us and our posterity, to the latest ages, recognize the principle thus shadowed forth, that while our country, in every section of her wide dominions, and in every period of her history, acknowledges the guiding and sustaining hand of her Almighty protector, she knows politically no superiority of one denomination to another, but protects and honors all, bidding them without fear to extend to each other the right hand of mutual kindness and of Christian charity.

A Church without a Bishop. The Apostolical and Primitive Church, popular in its government and simple in its worship. By Lyman Colman, author of 'Antiquities of the Christian Church' with an Introductory Essay. By Dr. Augustus Neander. Boston: Gould, Kendall & Lincoln, 59 Washington Street, 1844.

The pretensions put forth by some portions of the Episcopal Sect, have done great service to the cause of truth. They have directed many minds to the more thorough study of the constitution and usages of the primitive Church, and unless our Congregational prepossessions mislead us, the claims of Episcopacy to be the exclusive channel of 'the covenanted mercies of God' will be signally overthrown. Let this exclusive claim be relinquished, and we should make no opposition to Episcopacy. It is not a form of worship and Church organization that accords with our taste and judgment; but it may with the taste and judgment of others. It may be suited to impress religious truth upon their hearts, to develope the religious life in their characters. Let them have it; we rejoice that they can have it. We object only when, in the spirit of arrogance and narrow mindedness, they contend that the infinite and omnipotent God has but one narrow channel, through which his covenanted mercies and the gracious influences of his spirit descend to regenerate and sanctify the heart, and insist that the ministers, who can trace their descent through a regular series of Episcopal ordinations, back to the Apostles themselves, are alone the genuine and acceptable ministers of *the* Church of Christ, while in making out this descent, they are obliged to number among the separate links bishops and pontiffs, whose characters were a disgrace to humanity, and whose lives were a curse to the communities they tyrannized over and deluded. We have no patience with this small idea. We are astonished that men of intelligence and learning and piety can really hold it and lend their influence to extend it. It cannot be a part of the spiritual religion of Christ, whose great and only requirement in regard to worship, is that it be offered '*in spirit and in truth*.' We believe in the divine appointment of the Christian ministry. The office has been perpetuated and will be perpetuate; but it is, as it were, a spiritual creation in each particular instance; its efficacy and influence depend upon a spiritual preparation of mind and heart, and not upon a Levitical descent; and in our judgment, the self-elected and self-constituted preacher, who rises in a Quaker assembly, within the bare and unadorned walls of a Quaker meeting house, to 'bear testimony' to truth, to rebuke sin and exhort to righteousness, will be accompanied with the saving power of God's spirit, and made the instrument of bringing souls to Christ and extending the Redeemer's kingdom, as readily and freely, as his Holiness of Rome celebrating mass before the high altar in St. Peter's, or the Archbishop distributing the emblems of the body and blood of a crucified Savior in a time-hallowed Cathedral.

We have not left ourselves room to say much of this valuable book before us. It is at once popular and learned, admirably adapted to interest and instruct the community in the constitution and usages of the Primitive Apostolic Church, and we hope it will be extensively read. We have room only for the following extract.

'The arguments for the popular government of the apostolic and primitive church may be arranged under the following heads.

1. It harmonizes with the primitive simplicity of all forms of government.

The multiplication of offices, the adjustment of the gradations of rank and power, and a complicated system of rites and forms, is the work of time. At first, the rules of government, however administered, are few and simple. The early Christians, especially, associating together in the confidence of mutual love, and uniting in sincerity of heart for the worship of God, may fairly be presumed to have had only a few conventional rules for the regulation of their fraternity.

2. It is, perhaps, the only form of government which the church could safely have formed, at that time, under the Roman government.

Without any established religion, this government tolerated, indeed, different religious sects, and might have extended the same indulgence to the primitive Christians. But it looked with suspicion upon every organization of party or sect, as treason against the state, and punished with cruel jealousy every indication of a confederacy within the empire. The charge of treasonable intentions prevailed with the Roman governor against our Lord. And, by another Roman governor, a bloody persecution was soon commenced, under Trajan, A. D. 103, against the church, on the suspicion that it might be a secret society, formed for seditious purposes.—Under these circumstances, it is difficult to conceive how a diocesan consolidation of the churches established by the apostles, could have been effected without bringing down upon them the vengeance of the Roman government, to crush, at the outset, a coalition to them so obnoxious. Their apparently harmless and informal assemblies, and the total absence of all dependence or connection, one with another, was, according to Planck and many others, the means of saving the early churches so long and so extensively from the exterminating sword of Roman jealousy.

Crevit occulto, velut arbor, aevo.

3. Such an organization must have been formed, it would seem, in order to unite the discordant parties in the primitive churches.

Here was the Jew, the Greek, the Roman, and Barbarians of every form of superstition; converts, indeed, to faith in Christ, but with all their partialities and prejudices still. What but a voluntary principle, guaranteeing to all the freedom of a popular assembly, would unite these parties in one fraternity? Our Lord himself employed no artificial bands to bind his followers together in a permanent body, and they were alienated from him upon the slightest offence. The apostles had still less to bind their adherents firmly to themselves. It required all their wisdom and address to reconcile the discordant prejudices of their converts, and unite them in harmonious fellowship one with another. This difficulty met the apostles at the outset of their ministry, in the murmurings of the Greeks against the Jews, that their widows were neglected in the daily ministration. It was a continual trial, and beset them on every side, from the churches which they had formed. Under such circumstances, they assumed not the responsibility of settling these controversies by apostolical or Episcopal authority; but by their counsel and persuasion, they sought to obviate the prejudices of their brethren. Every thing relating to the interests of each church they left to be publicly discussed, and decided by mutual consent. In this manner they quieted these complaints of the Greeks respecting the dist[illegible] of alms. Acts 6: 1—8. And [illegible] became their settled policy in [illegible] of the churches. Even the apostles were not exempt from these infirmities and misunderstandings, and might have found no small difficulty in arranging among themselves a more artificial and complicated system of church government

4. The same is inferred from the existence of popular rights and privileges in the early periods of the Christian church.

It is known to every one at all acquainted with the early history of the church, that from the second century down to the final triumph of papacy, there was a strong and increasing tendency to raise and extend the authority of the clergy, and to curtail and depress that of the people. The fact is undeniable. But how shall it be explained? If a prelatical form of organization was divinely appointed by Christ and his apostles, vesting in the clergy alone the right of government, and if the tide of clerical encroachment ran so steadily and strongly from the first, then it is inconceivable, how, under these circumstances, the doctrine of popular rights should ever have obtained such a footing in the church, as to maintain itself for centuries against the influences, so depressing, of a jealous and oppressive hierarchy. Had the doctrine of the popular rights been totally lost in the second and third centuries, this would by no means warrant the inference that such rights were unknown in the days of the apostles. They might have all been swept away by the irresistible tide of clerical influence and authority. But they were not lost. They were recognized even in the fourth and fifth centuries, and long after the hierarchy was established in connection with the state, and its authority enforced by the imperial power of Constantine and his successors. Were not the rights of the people established by Christ and the apostles? Else how could they ever have come in and maintained their ground against the current that continually ran with such strength in the opposite direction?

Saxton, Peirce & Co., 133 1-2 Washington street, have published in a beautiful miniature volume, the Sacred Songs of Thomas Moore, the Hebrew Melodies of Lord Byron, and Bishop Heber's Palestine. Though it must be confessed that the book makes a strange fellowship of authors, yet there is nevertheless a fellowship in the genius which each employed on sacred themes. The book constitutes one of those literary gems, which like polished jewels separated from baser clay, are valued by themselves, and may be kept very near the person, and carried as our treasures from place to place.

'A new Era of Shakspeare in America.'

This is the appropriate motto for the most magnificent and captivating edition of the works of the world's poets ever published, saving that splendid and costly folio edition in England, which by its price and size, is available to very few persons. The new edition to be published by Hewet of New York is to be edited by that distinguished scholar and man of letters, Gulian C. Verplanck, and illustrated by Robert W. Weir. It will contain 1400 engravings, with abundant historical introductions, explanatory notes, &c., and will be comprised in about a hundred parts, to be issued weekly, at one-eighth of a dollar each. The first part has already appeared, and may be had of the agents in this city, Messrs. Saxton, Peirce & Co.

The same agents have received the April number of the Eclectic Magazine, which with its multitude and variety of selections from the Foreign Magazines, contains a mezzotint by Sartain, of 'Milton dictating to his daughters.'

The same agents have new and uniform and very neat editions of the Poetical works of Collins and Gray, from the New York press of Turner & Hayden.

Erratum. In Dr. Watts's letter on the first page of our last paper, immediately preceding the Greek words, read abasements, instead of advancements, which makes him speak nonsense.

OBITUARIES.

ELIZABETH FAIRFIELD.

Mr. Reed:—Having received a letter from an esteemed friend, containing a brief notice of the young lady whose name stands at the head of this article, and who died at the house of her Father (Seth S. Fairfield, Esq.) in Saco, Me., on Friday, the 8th inst, I cannot resist the impulse I feel, to make an extract for your valuable paper. Though not intended for the public eye, its simplicity and truthfulness are far more interesting, to my mind, than a formal and studied eulogy.

'There seems,' says the writer, 'to be but one impression among her acquaintances, as to her uniform amiableness, and purity of character.—And my own remembrance of her coincides, I have no doubt, with your own, as a remarkably conscientious and thoughtful girl, even while in the joyousness of health and youth.'

'Mrs. W., her instructress, speaks of her in the strongest terms of affection, and even gratitude, for her entire and constant attention and obedience to all her wishes.'

'As a daughter, we know from our own observation, how affectionate and dutiful she was; and how much her parents, especially her mother, depended upon her. 'She always seemed afraid,' says Mrs. W., with whom she staid a little while in Portland, 'that she was not doing all she might and ought for her parents.' And during the early part of her sickness she expressed to me the fear that she loved them too much.'

'It is about a year since she was taken ill.—Before she was seriously sick, she told me in the course of religious conversation, that she often thought of the Lord's Supper, and wished she was worthy to be a communicant. I have often remarked her humility and childlike frankness.'

'This winter she said she had been happier than the last, though confined to the house.—She became happier and more thoughtful, it seemed to me, as her disease made progress; and was evidently a Christian at heart long before she made avowal of it by joining the church. The last step I never urged upon her, my object being to present Christianity to her in the simplicity and attractiveness in which it appears to me in the gospel as a religion of the heart and spirit. But she at last expressed the desire, and to the great gratification of us all, partook with us in the celebration of the Supper, of which I have written you before.'

'Upon controverted doctrines, I do not remember that I had any conversation with her. She could not understand the Trinity; she said the Unity she could. She believed in God; she believed also in Jesus. This was sufficient for her. For herself, as much as she had enjoyed life, it seemed her chief desire to be accepted as a disciple of Jesus—and so she was humbly confident she should be. *Jesus, she said, seemed near her.*'

'For others, her chief desire was that she might do them some spiritual and religious good. Long before she was confined to the room, she requested me to pray with her. And during my almost daily visits, whenever she was well enough to see me, she did not fail, of her own accord, to repeat the request. Often was [redacted] overheard by a member of the family, [redacted] terance to her fervent devotions. And when so weak that she could hardly express herself audibly, even to her friends, on being told that God would hear the desire of her heart, 'yes,' she said, 'she always lifted up her *heart* to him.'"

'Her desire to do good was manifested in one particular, from which female sensibility is apt to shrink. The physicians had not quite agreed as to the nature of her disease. She volunteered the suggestion that it might be of use to some one, to have it determined by a post mortem examination.'

'How calmly she looked forward to death, is evident from the messages she desired me to give to different individuals and circles of her acquaintance—and the choir, sewing circle, and Sunday school. She spoke thus seasonably, she said, lest her strength should fail her, before she had the opportunity. She desired strongly to impress upon them the importance of attending to religious things when in health and strength.'

'Her disinterestedness was remarkable during her illness. She suffered much, but often forgot herself in sympathy with others.'

'She loved music, and spoke of her desire to hear the music of Heaven. She often requested her friends to sing, and also to repeat hymns; and while her voice was strong enough, would sing herself.'

'She had several ill turns, in which death seemed at hand, but her faith and readiness to go, did not forsake her a moment. She only hoped the Lord would take her spirit *quietly*.—Not so, however, was it ordained. The death-struggle was long and severe. When it began, 'Mother,' she said, 'I am afraid I am dying.' 'Are you afraid?' it was asked her.—'Oh, no,' she promptly and earnestly replied, 'not *afraid*, but I *think* that this is death. At last she whispered 'almost gone,' and in two minutes after, like a bird from its cage, her spirit was free.'

To the foregoing I could add much in regard to this highly intelligent, interesting and excellent girl, having been acquainted with her from her infancy, but I would not disturb the impression, the deep and salutary impression, which the close of this sketch cannot fail to make upon the mind of the reader. J. F.

ISAAC ALLEN.

Died, in Bolton, 18th inst., after an illness of six months, Rev. Isaac Allen, senior pastor of the First Congregational Society in that town.

Mr. Allen was born in the town of Weston, County of Middlesex, on the 31st of October, 1771. He was the youngest of his father's children. Two of his brothers served during the Revolutionary war, and one of them was engaged in the battle of Bunker's Hill. He has been for several years the sole survivor of his father's family. When a boy he received a fall on the ice, which from a subsequent cold and cramp setting in, made him a cripple for life. He frequently said that he never, even in his best days, was entirely free from pain in his diseased limb. After this accident—which took place at the age of 13—he intended to learn the trade of a carpenter, but finding that in consequence of his lameness, he had not strength for this honorable and useful occupation, he relinquished it for a studious and sedentary life. After he was 21 years of age he entered Harvard University as a freshman, and graduated from that institution in 1798, in the same class with the late Rev. Drs. Channing and Tuckerman. While in college he maintained an honorable standing for morality, and a respectable rank for scholarship. During his academic life and afterwards, he often employed himself in keeping schools, and thereby added to his small finances. He studied for the ministry with the late Rev. Dr. Kendall, then minister of his native town. In 1803 he received a unanimous invitation from the church in Bolton, which was nearly unanimously concurred in by the town, to become their pastor. This invitation he accepted, and on March 14th, 1804, he was ordained. Rev. Mr. Kendall preached the sermon on that occasion. Mr. A. had sole charge of the society in Bolton 39 years, but was connected with it as one of its ministers 40 years. He died 4 days after the 40th anniversary of his settlement. He lived and died unmarried.

His course and character were such as to leave among his people grateful and pleasant recollections. From the first he made himself intimately acquainted with the affairs of his parish, and with all its members, both parents and children. Every child he could call by name, of every house he could tell the inhabitant. He felt a warm and particular interest in the schools. He delighted to discover and to encourage every manifestation of youthful talent and merit; and many are the remembered proofs of the truly paternal regard he exhibited for the young people. Some who are now occupying high and responsible stations in different sections of the country could bear testimony to the favorable effects of his friendly notice, and many more, who have since ceased from among the living, if they were here, could bear testimony to it also.

Mr. A. had a kind and noble heart. Though he looked well after his worldly affairs, and liked to see his property accumulate, yet he was neither avaricious nor parsimonious. Whenever there was a call upon his charity for a worthy and useful object, he was always willing to give, and to give generously; and many are the individuals whom, in various ways, he has assisted. Not only was he always just in his business transactions, but frequently exceedingly liberal.

He was not unmindful of that injunction of the apostle which exhorts Christians 'not to be forgetful to entertain strangers.' His doors were always thrown open and his bountiful board spread for the exercise of hospitality.—Being a man of strong good sense and natural sagacity, of much observation and retentive memory, and, moreover, possessed of a great fund of anecdote and of a ready faculty at description; he was a general favorite with his ministerial brethren, and his house, at all seasons of the year, was the resort of much company.

He was never, it is thought, very fond of the merely literary labors of his profession. Nature he loved much better than books, and writing was irksome and disagreeable to him; but, in numerous other ways, as a pastor and friend, by his frequent visits to the sick or the suffering, by his friendly warnings, counsels, and consolations, did he give evidence that his heart was in [redacted] work, and that he desired to extend his mas[redacted]dom on earth. As a preacher he was clear, sensible and practical; sometimes earnest and eloquent, and particularly was this the case during the latter part of his ministry, when, leaving the confinement of notes, which did not suit his natural bent, he gave free play to those qualities of mind which often made his conversation interesting and instructive.

Of his theology more cannot be particularly said than that it was liberal, and that he was the declared foe of every form of bigotry and intolerance.

His life, there can be no doubt, was not only in the main, a useful, but a happy one. Nevertheless it had its trials—as what human life has not? He was exercised as before remarked by a constant sense of pain in his diseased limb; and there were mental sorrows, which he felt keenly. The attack of paralysis six months ago, of which he died, was a most grievous affliction. He had hardly known before what it was to be confined to a sick room, he loved the free air of heaven, and to be moving about among his people. Sad, sad, then, was that allotment of divine providence which laid upon him the burden of helplessness. Though he had every comfort his case admitted, though unwearied kindness and skill ministered to his relief, and though always submissive and resigned, yet the wish would sometimes burst from his lips—'I desire to depart and to be with Christ'—nevertheless God's will be done.

For his genuine worth and many kindnesses, his memory will be cherished, by those who were associated with him in the ministry, and by the late people of his charge, with affectionate gratitude and respect.

He died in the hope of a blessed immortality, 'trusting'—to use his own words—'in the mercy of God as made known by Jesus Christ.'

R. S. F.

CHARLES R. GREENWOOD.

We cannot cease to think of those whom we have loved in life so soon as their remains are deposited in the tomb. Their image is impressed on our memory, and we delight to dwell upon it. We follow them with the eye of faith to the spiritual world, and a precious joy mingles with our sorrow, as we behold them in heaven maturing those excellencies which endeared them to us on earth. In sympathy with reflections of this kind, not a few must have thought and felt, when they read in last week's Register, the notice of the departure of Charles R. Greenwood. The second son of the late minister of King's Chapel in this city, whose qualities of mind and heart he seemed in a measure to have inherited, and a member, distinguished for scholarship and exemplary deportment, of the Junior class in Harvard University, he was regarded by a large circle of acquaintances and friends with feelings of deep interest. On the day of his decease he had completed only his sixteenth year; but though taken away thus early, he had lived sufficiently long to awaken in many minds the hope that a career of more than ordinary usefulness was before him. His mental powers were quick, and, for his age, well disciplined; his heart was pure and affectionate, and he knew but the language of truth; the elevation of his purposes discovered itself in his conduct both at home and abroad, and the peace of a conscientious and calm spirit was stamped on his brow. With no blemish of vice, and every promise of virtue, he was called to that Being who alone can know for what end the good are thus prematurely removed from a world which might have been benefited by their labors. Inscrutable as are sometimes the events of Providence, happily enough has been revealed to enable us to say, in every bereavement 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'

MARY HOMER.

In this city, on Sunday morning, March 10th, Mary, wife of Eleazer Homer, aged 74 years.

Mrs. H. was baptised in infancy, and was always, when in health, a regular attendant upon public worship at Christ Church. She received the rite of confirmation in 1830, and immediately became a communicant. An aged partner now mourns the loss of one with whom he lived unitedly and happily for nearly sixty years; and a large family of children and grand-children testify with gratitude to the faithfulness and affection of their deeply lamented relative. Mrs. Homer's death was sudden. She was unusually well during the preceding week; an illness of less than half an hour was all the notice which her family had that they were to part with their beloved friend. Few lead so unexceptionable a life. Few are as useful, and contribute so much to the pleasure and improvement of their connections and associates.

REV. J. P. B. STORER.

At a meeting of the members of the Unitarian Congregational Society of Syracuse, held March 20th, 1844, for the purpose of making suitable arrangements for the funeral of the Rev. John P. B. Storer, a committee appointed for the purpose of drawing up a series of resolutions expressive of the feelings of the meeting, in view of the afflictive event which had called them together, by Hiram Putnam, Esq. their chairman, reported the following, which were unanimously adopted:

Whereas in the inscrutable dispensations of Divine Providence, we are called to mourn the sudden death of our most worthy and beloved minister, the Rev. John P. B. Storer, therefore

Resolved, That in this severe bereavement we have sustained an irreparable loss—the loss of him who has successfully labored for us, both in season and out of season, in evil report and good report, and who at all times and on all occasions was our enlightened teacher and sympathizing friend.

Resolved, That in justice to the deceased, and in performance of our duty, we will hold and cherish in grateful remembrance the Christian graces, the exalted moral worth, generous benevolence, noble philanthropy and untiring zeal in the cause of Jesus and of Truth, so fully manifested in the life and teaching of him whose death we mourn.

Resolved, That we deeply sympathize with the relatives and personal friends of the deceased, who by this afflictive occasion are filled with grief and sadness of heart.

Resolved, That a copy of these resolutions, signed by the Chairman and Secretary, be presented to the relatives of the deceased, and also furnished to our village papers and the Christian Register and Christian World, of Boston, for publication.

Mr. Phelps offered the following resolution, which was also adopted unanimously:

Resolved, That the committee of arrangements be and they are hereby instructed, to confer with such of the relatives of the deceased as shall arrive, with regard to the place of his burial, and to express to them in an appropriate manner, the deep and earnest feeling which we as a Society entertain, that the remains of our lamented pastor may be interred among us, with whom his labors terminated—that they who in life were united by so many and peculiar ties, may not in death be divided.

John Wilkinson, Chairman.
D. P. Phelps, Secretary.

Wanted. No. 5 (Feb, 3d.) of the Christian Register, current volume. Also No. 47 of the last vol. (No. 25, 1843). Those of our subscribers who can conveniently send us each or any of these numbers will do us a favor.

James Munroe & Co. have in press and will shortly publish Vol. III. of Livermore's Commentary on the New Testament. It will embrace the Book of the Acts of the Apostles, and be illustrated by a Map.

The same firm will shortly publish Memoirs of the late Noah Worcester, by the late Henry Ware Jr.

Pauperism in Massachusetts. From the official returns of 1843, it appears that the whole number of paupers in the State was 15,655. Of this number it is estimated, (we know not how correctly,—though we believe the estimate is near the truth) that one half are in this condition through the intemperance of themselves or others. One half of the expense, then, of supporting the paupers of the State, is to be charged to the unhappy influence of intoxicating drinks. How much is this expense? The Report says, that in 1843 it was $286,986,69. One half of this sum then, viz. $143,493,34 was unnecessary, and might have been saved to the State, if men would have been persuaded to give up intoxicating drinks.

Has not society a right to protect itself from the imposition of such burdens, by legislation, even if the pecuniary loss was the only one? But how much more not only has she the right, but is she bound thus to protect herself, when we take into view the moral loss which society sustains, the blighting influence of intoxicating drinks on the character and condition of the families of the intemperate, often bringing them down to dependence, and poverty and sorrow, if not exposing them to the fearful and successful influence of temptation to crime?

The city council of Boston, publish annually a list of the persons and partnerships in that city, who are assessed over $4000, or whose taxes amount to $25. Peter C. Brooks paid the highest tax last year, his property being assessed at $1,026,400 and paying a tax of $6,363 68. Robert G. Shaw pays $3,256; David Sears $2,697; John D. Williams $3,598; Jonathan Philips $2,917; Abbott Lawrence $2,470 and his firm nearly as much more; James Parker $2,073; Harrison Gray Otis $2,011.

Northampton and Springfield Railroad. We learn from the Daily Advertiser that about half the amount requisite for the construction of this work has been subscribed and that the projectors are sanguine in the expectation of carrying it through. The whole cost of the Road is estimated at $350,000. We see also by the Greenfield papers, that as there is no longer any prospect of the Boston and Fitchburgh Railroad passing through or near that place, a movement is making for the construction of a Railroad from Greenfield to Northampton, a distance of about 20 miles.

Maine. Some resolutions introduced into the Maine house of representatives, similar to those passed by the Massachusetts legislature, concerning an alteration of the U. S. constitution in regard to taxation, were rejected by a vote of 50 yeas to 53 nays.

It is said that three whales, some 80 or 90 feet, in length, were seen among the breakers, north of Cape May light house, on Tuesday last.

Babe, the pirate, has been further respited by the President until the 25th day of April next.

FOREIGN INTELLIGENCE.

NEWS BY THE CALEDONIA.

The steamer Britannia arrived in Liverpool on the 18th ult. Her detention caused some apprehension. Wilmer & Smith's European Times, alluding to the cause of her detention by the ice in Boston harbor, says, "a labor such as the cutting out of this steamer, shows Boston in every way worthy of being the port for the arrival and departure of these vessels; and it must be highly satisfactory to the public in general as an undoubted evidence of the removal of difficulties which would appear to have been insurmountable. The conduct of our friends the Bostonians, and their display of energy in cutting the steamer out, and getting her clear to sea at a time when the extreme severity of the weather rendered it an apparent matter of impossibility, is beyond all praise, and we feel our inability to show the sense entertained here of such an herculean feat, so determinedly and successfully performed."

The King of Sweden, who had been struck with apoplexy on the 26th January, was more calm, though no hope remained of his recovery.

Ireland.—*The State Trials.* The trial of Daniel O'Connell and others of the most prominent of the Irish Repealers, has been terminated. On the 10th ult., after a long and able address to the jury by the Lord Chief Justice, the case was given to the jury at half past 5 o'clock, P. M. At half past 11 o'clock the jury returned into court with a verdict for the government. It was objected to by Judge Crampton, on the ground of informality, and the jury were directed to return and correct it. This was on Saturday night; on Monday morning, the 12th, the jury returned a verdict of Guilty generally against all the traversers, excepting the Rev. Mr. Tierney, who was found guilty upon two counts only.

The excitement in Ireland, produced by the return of this verdict of *guilty*, is represented as of the most intense character. Before the arrival of the Dublin mail in the different towns, it was surrounded by immense crowds of people, largely pressing forward to ascertain the truth. The Liverpool Mercury of the 16th ult. says: It is foolishly imagined by some, that the traversers will not be called up for judgment; this opinion is, in the opinion of well informed persons, totally at variance with what will occur. It is to be hoped that the peace of the country will be preserved, which is *very* doubtful."

The sentences have been deferred to the next term—but it is very doubtful whether any punishment will be inflicted. The Belfast Northern Whig says:

"We learn, on what we consider good authority, that the Duke of Wellington is determined that Mr. O'Connell shall not be sent to prison, believing that the moral effect of a conviction would be sufficient, and that punishment would be a useless piece of severity. If Mr. O'Connell will only conduct himself with moderation and ordinary propriety, we do not think that he will be sent to gaol; and we shall certainly be glad if matters take this turn."

Mr. O'Connell meanwhile has protested against the verdict of the jury as arbitrary and unconstitutional—and has declared that as soon as sentence shall have been passed, he will have the matter submitted to the whole body of Judges in Ireland, and that, if their decision should be unfavorable, he will appeal to the House of Lords, before he will submit. After the trial he appeared in his seat in Parliament, and made a very forcible and temperate speech on the subject of the state of Ireland.

Society Islands. The news that the French had taken possession of Tahiti, and compelled Queen Pomare to place herself under their protection—the installation of a new Governor—the hoisting of the French and the lowering of the English flag, and other doings, had reached England, and excited considerable surprise as well as indignation. The subject was alluded to in the House of Commons, when Sir Robert Peel expressed his hope and belief that the proceedings had been done without the consent, or even the knowledge of the French Government; and indeed the whole proceedings have been formally repudiated by Louis Philippe and his cabinet.

Portugal. There has been a military revolt and attempt at revolution in Portugal, which utterly failed, the people every where treating it with indifference. It was easily suppressed, although it at first excited great alarm. Some 5 or 600 soldiers were engaged in it.

Spain. This country is still in convulsions. Factions have appeared in different parts of the country, especially the South, opposed to the government—and a bloody inhuman civil war is carried on in detached parties—neither the insurgents nor the Queen's troops granting quarter—prisoners are butchered in cold blood.

We know not to whom to credit the following communication. We found it on our table, and deem its suggestions of no small weight. A reform in the Post Office of this country has long been called for;—but if under the name of a reform we are to have as bad, in some respects, a worse state of things introduced, it is time that the people should know it, and rouse themselves to prevent it.

NEW POST OFFICE BILL.

The new Post Office bill, reported with amendments to the Senate, proposes to fix letter postage at five cents for any distance under one hundred miles, and at ten cents for over one hundred miles. This looks accommodating, only from the fact, that it is so much less than the heavy tax imposed for half a century. It is, for under one hundred miles, nearly three times, and for over one hundred miles, nearly *six times* the British postage! The same bill deprives all Editors, and of course all their mail subscribers, of the important privilege hitherto enjoyed, of having payments sent free, through Post Masters;—thus aiming a heavy blow against the general circulation of knowledge. To this, however, there would be no objection, provided letter postage were reduced to *three cents*, as it might be, were *all* franking abolished.

The bill moreover imposes on all pamphlets, magazines, and even *newspapers not "published at short stated intervals, of not more than one week,"* a tax of two and a half cents for each copy of no greater weight than *one ounce*, sent any distance not exceeding one hundred miles; five cents for any greater distance, and "one cent additional for each additional ounce of the weight of every such pamphlet, magazine, matter, or thing which may be transmitted through the mail, whatever be the distance?"—While the same bill also imposes heavy penalties for sending, over mail routes, by any other mode of conveyance, "magazines, pamphlets, or newspapers," if "intended for immediate distribution to subscribers or others."

Now there are very few magazines that do not weigh *more* than one ounce, and very few are published as often as once a week. The consequence of this law, will be therefore, the killing outright of the agricultural, legal, medical, literary, religious and miscellaneous periodicals, which now form so great a portion of the reading of our countrymen, and which bring the choice results of expensive treatises within the reach of the humblest mechanic and farmer.

But even this is not the worst of this anti-republican bill. It provides, like the old law, that, during the whole year, EVERY MEMBER OF CONGRESS may receive free, *any number* of letters, papers, or packets, and may send free, five letters or packets daily, besides *any amount* of pamphlets or documents Congress may choose to publish; however enormous the expense to the public, of printing, and employing numerous clerks in folding, as well as employing many hours of their own time in franking, and also heavily burdening the mails in carrying the same throughout the nation;—thus virtually giving to *themselves* the privilege of conciliating for a new election, at the public expense, just so many of their constituents, as they may choose to supply with these apparent gratuities; for which in reality every person paying postage is taxed! And this tax amounts to many millions.

Here then is the ignoble secret of the high rates of letter and pamphlet postage proposed! The British government, to the shame of our boasted republicanism, have had the magnanimity to abolish entirely the franking privilege. And for several years past, their mail, carrying letters throughout the United Kingdom for a *penny*, and newspapers for *nothing*, has cleared, over all expenses, the average sum of about *three millions* of dollars annually! While according to the statements of the Post Master General, our public guardians at Washington have been *franking*, (besides vast numbers of letters, for themselves and others,) upwards of *four millions* of pamphlets or documents, *in three weeks*, (during which time an accurate account was kept as the ground of a general estimate,) weighing upwards of 179 *tons!*

Plain common-sense men can make an estimate of the vast number and expense of teams it would require, *every three weeks* of the long session of Congress, for transporting these 179 *tons*—for the most part useless, except for selfish or party purposes!

And let the common people remember, that *they* are the sovereigns of this Republic, and responsible for its laws, whether good or bad. Let them at once forward from every village petitions something like the following, and their wishes will be regarded by those they have elected:—

'To the Hon. Senate and House of Representatives in Congress assembled: The undersigned respectfully request, that you will reduce letter postage, throughout the U. S. to three cents, and newspapers and pamphlets in due and equal proportion, and abolish entirely the franking privilege.'

[This subject is of such importance, that the above, or some similar exposure, ought to be made in every paper.]

CONGRESSIONAL.

Wednesday, March 20.

In Senate. The sessions were again taken up in a discussion of the Oregon question. Mr. Buchanan devoted nearly the whole day to the subject, and the Senate Chamber was crowded. Mr. B. intends to spend his strength upon Mr. Choate, whose speech has produced a marked effect here, and was very effective in his answer to Mr. Buchanan. Mr. Choate is charged with mis-stating what Mr. B. said in regard to England. Mr. Choate neither admits nor denies; but will examine his report with the fact, and to-morrow explain.

Mr. Walker presented joint resolutions from the Mississippi Legislature, in behalf of the annexion of Texas.

Mr. Evans introduced a Resolution, proposing the adjournment of Congress on the 28th May.

In the House. A great part of the day was spent on the bill changing the times of holding the District Courts in Ohio, which finally passed. While it was under discussion, an appeal was taken from decision of the Chair, and the vote stood 73 to 73—*when Speaker Jones confirmed his own decision by his own vote!*

The Rhode Island question was taken up, and Mr. Stetson, of New York, made a speech in favor of Messrs. Dorr and Van Buren.

Thursday, March 21.

In the House. This morning, a motion was made to reconsider the bill passed yesterday respecting the place of holding the circuit and district courts in Ohio, and the motion was agreed to. The bill was then amended, read a third time, and passed. A motion was again made to reconsider, which the chair decided not to be in order. From this decision an appeal was taken, and a protracted debate ensued, in which Mr. White of Kentucky, and the Speaker, had an encounter of wits, in which a good deal of feeling was manifested. A motion was made to lay the appeal on the table, which was negatived—ayes 80, noes 85. After some further debate the question was taken, 'Shall the decision of the Speaker be sustained?' and it resulted in a tie vote—ayes 73, noes 73. The Speaker voted 'aye,' and it was decided in the affirmative. This tiresome subject having been got rid of, another was taken up, the Rhode Island question, which has been already so completely exhausted, that its announcement is the signal for a general clearing out. Mr. Stetson, of New York, who was entitled to the floor, is now engaged in replying to an assault by an Indiana member upon Mr. Van Buren's orthodoxy upon the question of free suffrage. In this effort he is quoting largely from the proceedings and debates in the New York convention to revise their constitution, which adds largely to the interest of the subject.

Friday, March 22.

In Senate. The Pension bill was passed with an amendment, providing that a disabled officer or soldier shall not receive pay for service and pension both, unless his disability is of such a character as to require a lower grade of service than would be required without disability, in which case he may receive both a pension and pay.

In the House. On motion of Mr. Weller, 15,000 extra copies of Mr. Dromgoole's report in behalf of the Sub-treasury bill were ordered to be printed—and on motion of Mr. Wentworth of Illinois, a resolution was passed to print 10,000 extra copies of a report on the subject of the Oregon territory.

Mr. Dromgoole, from the Select Committee to whom was referred the Virginia and Alabama resolutions, in answer to those from Massachusetts, praying an amendment to the Constitution upon the subject of slave representation and direct taxation, reported the following resolutions:

First, that the rule of direct taxation and slave representation in the Constitution resulted in compromises and concessions, and ought to be held sacred by the friends of the Union.

Resolved, That no such proposition ought to be recommended by Congress, and that it should be promptly and decidedly condemned.

Accompanying these resolutions was a brief report declaring that the committee had maturely considered the subject, and that the object desired by the Massachusetts Legislature would lead to a peaceable or violent dissolution of the Union, and that all efforts to procure such an amendment ought to be condemned.

Mr. Droomgoole said he desired no debate upon the resolution, and moved the previous question.

Mr. Adams rose and asked the member from Va. to withdraw his motion. He desired to have the report referred to the Committee of the Whole, and made the special order of the day.

Mr. Droomgoole declined to withdraw his motion.

The previous question was then seconded.

Mr. Winthrop called for the yeas and nays upon the main question, which were ordered. The main question was sustained—yeas 158, nays 58.

Mr. Parmenter of Mass., declared that so grave a question ought not to be disposed of so summarily, and he therefore moved to lay the whole subject upon the table. The motion was rejected by yeas and nays by a vote of 127 to 41.

Mr. Clingham of N. C., voted in the negative.

Mr. Steenrod of N. C., moved the reconsideration of the votes, which the House refused, and the remainder of the day was given to the consideration of private business.

Saturday, March 23.

The Senate was not in session.

In the House, the Speaker presented a communication from the President, announcing the ratification of a convention between the United States and Peru.

Mr. Parmenter asked the unanimous consent of the House to offer a resolution inquiring into the manner of fabricating the large cannon, and the manner in which the experiments were made to test their strength.

Mr. Cave Johnson then offered an amendment, calling also for a statemknt of the expense incurred in the experiments. The resolution as amended, was then agreed to.

Mr. Vance again called for the orders of the day, when several private bills were read a third time and passed.

The House was engaged in private business all day.

Monday, March 25.

We learn from the N. Y. Express, that the *Senate* have agreed upon the 27th of May for the adjournment of the two Houses of Congress.

Mr. Benton made a speech against the present tariff, and in favor of a low uniform system of duties.

The Massachusetts (legislative) Resolutions, remonstrating against the annexation of Texas, were presented by Mr. Bates, laid upon the table and ordered to be printed.

In the House. Mr. Giddings presented a resolution in opposition to those of Mr. Dromgoole, upon the subject of the Massachusetts resolutions. The House refused to receive it.

Mr. Hughes of Mo., offered two resolutions; one declaring that the claim of the United States to the Oregon Territory, was clear and undisputed, between 42 and 54 40; and secondly, that it is the duty of the government to take possession of all this territory, and to proceed to organize a territorial government there.

Mr. Black of Georgia, moved a third resolution, as an addition, which was accepted by Mr. Hughes as one of his own. The third resolution declared, "That it was the best interests of the country, to annex Texas to the Union." This last resolution was followed by a motion for the previous question.

Mr. J. R. Ingersoll moved to lay the resolutions on the table. The motion prevailed by ayes and noes, 106 to 66.

Mr. Lewis of Ala., offered a resolution instructing the Committee on Ways and Means to report as to the expediency of requesting the President of the United States to inform those governments who will receive our bread-stuffs, beef, pork and grain, at 20 per cent., that we will receive their imports at 20 per cent. The resolution was adopted by a vote of 88 to 64.

Mr. Black of S. C., submitted a resolution to compel (by an order of the House) the Select Committee to report to-morrow upon the Massachusetts resolutions to amend the constitution. Mr. Adams is chairman of the Select Committee, and has been ready to report since early in February.

Counterfeit Bills. Eben M. Niles was arrested last evening for attempting to pass a counterfeit $2 bill, Washington Bank, Boston, at E. Mason's apothecary store. While the boy was out to see if the bill was a good one, the drawer of the store was robbed of about eight dollars—and he is under arrest for that offence, likewise. [Portland Argus.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars, contributed by the Ladies of the Barnstable Unitarian Sabbath School Society, by the hands of Mr Azariah Percival, their Treasurer, to constitute Rev Edward Stone, their late Pastor, a Life Member. mh30

☞ FAST EVENING CHARITY MEETING. The Ladies' Benevolent Temperance Society will be addressed at the Tremont Temple on the above evening by J. B. Gough and other distinguished advocates of Temperance. Singing by the EUTERPEAN VOCALISTS and others.

Tickets 12½ cents, in aid of the finds of the Society; to be had at Warren's Saloon, Tremont Temple, and at the door on the evening. 2w mh23

☞ NOTICE. The Pastor of the Unitarian Congregational Society in Vernon, N. Y., wishes to establish a Library for the use of his Congregation. If any of his friends in New England, or of the friends of our cause in general can spare for this purpose books of a permanent value, or of general interest, of a doctrinal, practical or miscellaneous character, (such as would be of service to strong, reflecting minds, or would interest and benefit the young,) they may be assured of their being thankfully received, and improved to a good purpose. A small beginning has already been made and the Congregation have subscribed for our principal periodicals, but we have not at present the means of obtaining such a collection as we need. Donations may be sent to the Office of the Am. U. A., 134 Washington st 3t mh9

MARRIAGES.

In this city, by Rev Mr Smith, Mr John B. Thomas to Miss Hannah D. Rogers.

By Rev Mr Gray, Mr George A. Lummus of Providence, to Mrs Emily Conkey of Boston.

26th inst, by Rev Dr Gannett, Mr Lewis B. Wilson, (firm of Howland & Co.) to Miss J. Frances Ann M. Longley, both of Boston.

In Danvers, by Rev Mr Bigelow, Mr Levi Spaulding to Miss Sarah A. Goldsmith.

In East Weymouth, by Rev Mr Lovell, Mr Allen B. Miller of Philadelphia, to Miss Augusta M. Rice of E. W.

In Springfield, 21st inst, by Rev Dr Osgood, Mr Nathan Harkness to Mrs Elizabeth N. Harkness.

In Providence, 22d inst, Mr Joseph Caldwell to Miss Ann Jones, both of Boston.

DEATHS.

In this city, 26th, of consumption, George Frederick, eldest son of Benj Poor.

Miss Abigail C. W. Collins, 45.

Mrs Abigail Coates, 75.

21st inst, Mrs Hannah, wife of Nath'l Willis, 62.

In South Boston, 27th inst, Martha S. Conn, youngest daughter of Capt Charles and Martha M. Robbins.

In Charlestown, 25th inst, Mr Edward P. Taylor, 74.

In South Reading, 21st inst, Mrs Octavia Ann, wife of Rev George P. Smith of Woburn, and daughter of Burrage Yale, Esq, 29.

In Milton, 22d inst, Elizabeth P, wife of Rev Isaac Wetherell, and daughter of Moses Webster, Esq, 34.

In Chelsea, 24th inst, Mr Samuel G. Scott, formerly of the Revenue Service.

In Leverett, 22d inst, Mr Jairus Cutter, 75.

In Nantucket, Hon George Myrick, 77.

In Gorham, Me, 18th inst, of consumption, Mrs Sarah McL, wife of Rev E. W. Jackson of Millbury, Ms.

In Charlotte, Vt, 28th ult, Mr Stephen Tirrell, 101 years and 4 months, a soldier of the revolution.

In Burlington, Ct, 3d inst, Mrs Susannah Howe, wife of Henry H. Messenger, and daughter of Wm Phelps, formerly of Boston, 31.

In Syracuse, NY, 17th inst, Rev John P. B. Storer, of the Unitarian Congregational Society, 50.

In Philadelphia, 24th inst, Dr Edward Southwick, of Vassalboro', Me, 23.

In Quincy, Ill, 29th ult, Rev Frederick Southgate, of Portland, Me, 29.

NORTHFIELD ACADEMY. This institution is located in Northfield, Franklin Co., Mass., one of the pleasantest villages on the banks of the Connecticut.

The Spring Term will commence on WEDNESDAY, March 27th, and continue eleven weeks.

Thorough instruction will be given by the subscriber an experienced Teacher, in all the branches usually taught in Academies.

☞ Pupils from abroad can be accommodated with board in a family where they will be under the immediate supervision and control of the Teacher

Tuition $3,00—Higher Branches $5,00.

CALEB E. FARLEY.

References.—Mass., Amos Lawrence, Boston; Hon. Robert Cross, J. G. Whittier, Amesbury; Rev. Bailey Loring, North Andover; Rev. Henry A. Miles, Lowell. New Hampshire, Daniel Adams, M. D., Mt. Vernon; Prof. Chas. B. Haddock, Hanover. N. York, Prof. N. Cleveland. mh16 3tis

NEW BOOKS FOR SUNDAY SCHOOL LIBRARIES. Life of Daniel Boone; Life of Hernando Cortes; Jessie Allen, the Lame Girl; Woman's Worth; Walks in London, by Old Humphrey; Michael Kemp; Visit to the Mountains, by Abbot; Minister's Family, by Mrs Ellis; Love and Money, by Mary Howitt; A Pastor's Present, by Dr Flint; Poor Annie; Little Clara; Stories for Clara; The Firescreen; The Somerby Family; Lucy and Arthur; Willie Rogers; My Sunday School Class; Parley's Tales of Adventure; Parley's Make the Best of It; Conversations on the Parables; Memoir of Deacon Whitman; Persevere and Succeed; Tales of the Saxons; Christmas Tales; Mrs Leicester's School; Parental Instruction; Little Stories for Little People; Alice Franklin; No Sense Like Common Sense; The Young Student, by Madame Guizot; Young Mechanic; Genevieve and Marcelin; Marco Paul's Tales of Travels, 6 vols; Pic Nic Tales, 5 vols; The Huguenots, by Miss Lee; Two Half Dollars; Every Youth's Book, &c. &c. &c. For sale by WM. CROSBY, 118 Washington st. mh30

VESTRY AND CONFERENCE HYMN BOOK. In press and will be published in a few weeks, a new book consisting of Hymns with appropriate tunes, designed for Vestry and Conference Meetings.

The design of the compiler of this book is to meet a want which has long been felt in our denomination, for a suitable book to be used in our social religious meetings—a want which has been met in other denominations by the Revival Melodies, Conference Hymns, &c.

The book will be small, not exceeding a hundred pages, although it will contain a larger variety of Hymns and tunes than any other similar work in print. It will be afforded at a low price, in order that it may be placed within the means of all, who may wish to purchase it. WM. CROSBY, Publisher, mh23 118 Washington st.

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POETRY.

HEAVEN.

FROM FESTUS.

Is Heaven a place where pearly streams
Glide over silver sand?
Like childhood's rosy dazzling dreams
Of some far fairy land?

Is Heaven a clime where diamond dews
Glitter on fadeless flowers?
And mirth and music ring aloud
From amaranthine bowers?

Ah no; not such, not such is Heaven!
Surpassing far all these;
Such cannot be the guerdon given,
Man's wearied soul to please.

For saints and sinners here below,
Such vain to be have proved;
And the pure spirit will despise
Whate'er the sense has loved.

There shall we dwell with Sire and Son,
And with the Mother-maid,
And with the Holy Spirit, one;
In glory like arrayed:

And not to one created thing
Shall one embrace be given;
But all our joy shall be in God,
For only God is Heaven.

THAT EACH THING IS HURT OF ITSELF.

OLD ENGLISH POETRY.

Why fearest thou the outward foe,
When thou thyself thy harm doth feed?
Of grief or hurt, of pain or woe,
Within each thing is sown the seed.

So fine was never yet the cloth,
No smith so hard his iron did beat,
But the one consumed was by moth,
T' other with canker all to fret.

The knotty oak, and wainscot old,
Within doth eat the silly worm;
Even so, a mind in envy rolled,
Always within itself doth burn.

Thus every thing that nature wrought,
Within itself his hurt doth bear;
No outward harm need to be sought,
Where enemies be within so near.

MISCELLANEOUS.

THE SLEIGH RIDE.

BY MRS. HELEN C. KNIGHT.

Mary Lee returned to her father's house after a two years' residence with her uncle Kent. Peculiar circumstances alone had induced her parents to allow this long absence from the paternal roof, and joyfully was their eldest born welcomed back again to the warm and loving sympathies of home. With secret solicitude did they watch the development of her character, to learn if the Mary who went from them was the same Mary who returned to them. It was not the child Mary now; a taller Mary, maturer in manner, and more beautiful in person. The little children were quite overjoyed. Charley declared he never saw any one who could play cat's-cradle with him so well; and as for arithmetic, 'why, a queen could not explain his sums to him better than Mary did.' Alice played with her long curls, and said she had almost forgotten she had such a sister; and Robert was glad he had somebody to gallant about. For the first week or so, Mary was regarded something in the light of a visitor. By and by she began to take her appropriate place in the family circle, and bear the burden of family duty. Then the rose-tints which invested Mary, as they do every one whom we view through the medium of our own joyful feelings alone, began to fade away, and her parents were enabled to see the real lights and shades of her character. They rejoiced to behold much which was true, and excellent and lovely in her character. They rejoiced to behold much which was true, and excellent, and lovely in her principles and her practice. One defect soon appeared, which threatened some unhappiness in the happy home, but it was a defect of education, and needed to be removed less by direct precept, or formal lecture, than by enabling her to correct her own false judgment by more enlarged views of real life. Mary was secretly dissatisfied with her home. Small it certainly was compared with her uncle's; and she yearned for the elegant and expensive furniture, for the costly decorations and thousand luxuries which she had been accustomed to see and to enjoy there.

'O, father, why don't you have a large open stove like uncle's? It is so much pleasanter; this black, air-tight stove will make us blue all winter.'

'Because I cannot afford it, my dear,' answered her father, mildly.

'Why we thought it was a beauty,' exclaimed Charley; 'but I declare it is awful black looking, as Mary says. O, father, I don't believe we shall enjoy it half as much as we expected to;' and Charley's admiration of the air-tight altogether subsided.

'Mother, these flag-bottoms are very unfashionable. I really cannot bear the sight of them. Why, every body has mahogany chairs now-a-days. I wish you could see uncle's!' and uncle's chairs were so often alluded to, that 'old flag-bottom,' henceforth became the cognomen of a parlor chair.

'Why sister, you don't look pleasant,' exclaimed Alice, as Mary entered the breakfast-room one cold, frosty morning; 'I guess you slept cold last night.'

'My feet are frozen,' answered Mary, pettishly; 'at uncle's, my chamber was carpeted, and I do miss it so. Father, carpets are very cheap. I should think you would carpet the chambers I am sure, I don't know how I shall get through the winter,' said Mary, in a low, querluous tone.

'O yes, father, carpet mine,' exclaimed Charles, who was never slow to receive Mary's impressions. 'John Emery's chamber is such a beauty. It has got a beautiful carpet, and oh, father my feet are so cold too;' and he lapped his well-booted feet over each other with a shivering air.

'Shovel a nice new path at the side door, Charley,' said his mother, brightly, 'there is plenty of beautiful sunshine, which, with a plenty of exercise with your new shovel, will make you as warm as wool.' Charley did not exhibit his usual alacrity, and still seemed to think he should like a carpet best, and, as it was to him quite a new idea, he appeared loth to give up.

There are a few things more disheartening to a father or a husband, who, after striving to do all he can *prudently* do, to make his home pleasant and comfortable, hears deprecating comparisons, and beholds a constant hankering in a wife or child after objects which he knows he cannot afford.

The sunshine of contented hearts becomes clouded, while people, instead of being thankful for what blessings they do have, pine for what is beyond them.

On a day, when Mary had been moaning over her unfashionable cloak, pretty and becoming as it was, her father returned home in the forenoon, and asked her to ride with him a few miles from town. She gladly accepted the proposal, although she did not know as 'her hood was fit to wear,' especially as her father suggested he might make a call somewhere.

It was a beautiful January day. The fields lay covered with pure, untrodden snow. The twigs and boughs reflected a sparkling radiance from their frosty crust. The air seemed filled with a thousand brilliants, and the deep, cold stillness of the country was only broken by the dropping icicle, or the distant sleigh bell. Mary was much exhilarated both by the magnificence of the snow-scene and her father's pleasant conversation. They rode long upon the beaten path, when he attempted to force his way into a cross and almost untrodden track. They diverged from a snowbank here only to plunge into another there. 'O, father, where are we going?' exclaimed Mary.

'To call at a friend's house,' answered her father; and, as they rode on, Mary discovered a roof and chimney on a slope not very far off.

'Why, father! it's a hut you are going to!' The strong horse found some difficulty in making his way from the main path toward the house. They reached the door. The steps were unshovelled. The snow had been soiled by no human step, and no signs of active life were visible since the storm. 'I am sure nobody lives here,' said Mary, as her father jumped out of the sleigh, and, making a path with his feet, lifted the latch of the door. He entered and disappeared for a few minutes. 'Is *this* the call father meant to make?' thought Mary, surveying the building. The next moment he was by her side. 'Come, Mary, let me take you in my arms, child, and carry you in; the snow is pretty deep.'

'How funny, father!' said Mary, laughing to find herself in her father's arms, which she had long since relinquished to the younger children.

What a scene did Mary behold! Two children crouched beside a few sticks of green wood, which they were in vain attempting to kindle; their blue legs and purple arms boasted not even as scanty a covering as the body, with its thin calico. A few potato parings lay upon the hearth, which one seemed greedily chewing. 'What a privilege to be a Christian!' and Mary turning suddenly, beheld the skinny arm of a woman extended from a low bed. 'Oh, Mr. Lee, I knew God would not forsake us.' Tears glistened in her sunken, gray eye, and even the white hairs which were scattered on the forehead, as Mary afterward declared, seemed like a halo around that dry, withered face, resplendent with the emotions of a thankful heart.

'This severe cold has set in so suddenly, we feared you might be in want and have come to help you,' said Mr. Lee, kindly taking the sick woman's hand; 'you have been ill again, I am afraid. This is my Mary, Mrs. Jones,' and he drew Mary toward the bed.

'God bless you, my dear; God bless you, for leaving your warm home to come and see an old one like me,' said the woman in a broken voice, 'and you are going to be like your father, finding out the sick and relieving the poor. Oh, Miss Mary, it's your father that denies himself for his Master's cause. It is not he that spends his money gewgawing, when nobody that's suffering can't come to him without finding help some way; it's me that knows that indeed. Yes, it's me!' and her voice choked and her eyes blinked, and she covered her face as in silent blessing. Meanwhile Mr. Lee was aiding the children's efforts about the fire. 'We've got on four potatoes there, Sir,' said one, 'and they aint warm yet,' as, in disappointment, he thrust his fingers into the pile of cold ashes. 'Oh, Sir, don't you think they *will* roast to-day!' turning his peaked, disquieted face up to Mr. Lee, as he made the anxious inquiry. 'If you do not have potatoes, you shall have something, my child,' said Mr. Lee, patting the boy on his head. 'Shall we! oh!' he exclaimed, earnestly. The good man then went to the sleigh and bore in a basket filled with objects for immediate comfort. 'The Lord be praised!' ejaculated the aged Christian! 'that's he, that's Deacon Lee!' 'Grandmother, you prayed and you told us to pray, for God only could help us, and you always said he would,' exclaimed the children, running from the bed to the basket, and the basket to the bed, in grateful ecstasy.

Mary looked on in tearful silence. It was a scene she was not soon to forget. To her full heart, her father seemed like an angel, ministering indeed to the heirs of salvation. 'What a privilege it was to bless that suffering family!' said Mary, with deep emotion, as they rode over the ice-bound bridge at the foot of the hill.

'By denying myself the luxuries of life, Mary, I have been enabled to do this. Our home has all the comforts of life. Now, Mary, you have grown up, and have a voice in the family arrangements. Do you choose that we shall buy costly furniture, splendid decorations for our house, or shall we use our earnings as God has prospered us, in relieving the distressed, seeking out the suffering, and aiding the great plans of doing good, which are everywhere to advance our Redeemer's cause!'

'Let me be like you, father!' exclaimed Mary, stricken to the heart, when she remembered how much pain she must have caused him.

'Deny yourself, and thus imitate the example of your Redeemer, my Mary,' said the father, with deep solemnity.

From that day Mary rejoiced in her home, and was often found in many humbler homes, bearing the blessed fruits of Christian charity and love.

Portsmouth, N. H., Dec. 1843.

[Mother's Assistant.

BIBLE SOCIETY.

At the late meeting of this Society in Washington, Hon. J. Q. Adams said, on taking the chair:—

Fellow-citizens and members of the Bible Society:—In taking the chair as the oldest vice president of the society; I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the capital of our national Union, in the Hall of Representation of the Free American people, in the chair of the presiding officer of the assembly representing the whole people, the personification of the great and mighty nation, to bear my solemn testimonial of reverence and gratitude to that book of books, the Holy Bible.

Thirty-five years have passed away since, in the State House at Boston, the capitol of my native commonwealth, I became a member of this society; and though I have followed with a deep interest their continued exertions, and the various fortunes of their success in distributing this book, I think I have never been able to attend another meeting of the society from that time to this. Since that time one generation of men has passed away, and another has arisen.

In the midst of the painful and perilous conflicts inseparable from public life, and at the eve of that moment when the grave shall close over them for ever, I may be permitted to indulge the pleasing reflection, that having been taught in childhood the unparalleled blessings of the Christian Gospel, in the maturity of manhood I associated with my brethren of that age, for spreading the light of that Gospel over the face of the earth, by the simple and silent process of placing in the hands of every human being who needed, and could not otherwise procure it, the book which contains the duties, admonitions, the promises and the rewards of the Christian Gospel. It is a soothing consolation to my last hours, that having so long since been associated in this cause with the fathers, I still find myself associated in it with the sons; that it has in the interval been perseveringly and unceasingly prosecuted with intense ardor, with untiring assiduity, and with animating and eminent success.

In contemplating what may be the life and adventures of one whole generation of the race of man, the only members of the animal creation susceptible of the perception of good and evil, of virtue and vice, of right and wrong, there are in this, as there have been in all former ages, observing and reflecting men, especially in the decline of life, prone to depreciate the moral and physical character of the present age, and to glorify the past. Far more pleasing, and, I believe, more correct is the conclusion, that the race of man in his fallen state is placed by successive generations on the earth to improve his own condition and that of his kind, and that this book has been furnished him by the special providence of his Maker to enable him, by faith in his Redeemer, and by works conformable to that faith, to secure salvation in a future world, and to promote his well being in the present.

If this be true, the improvement of successive generations of men, in their condition upon the earth and preparation for eternity, depends in no small degree on the diffusion and inculcation of this volume among all the tribes of men throughout the habitable globe. This is the great and exclusive object for which, in the last generation, this society was instituted. The whole book had then existed upward of eighteen hundred years, and wherever it had penetrated and been received, it had purified and exalted the character of man. Reposing upon three fundamental pillars—the Unity and Omnipotence of God, the Governor of all the worlds—the immortality of the human soul, and its responsibility to that Creator in a future state—and a system of morals embracing in one precept the whole duty of man upon the earth—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself."

The Bible carries with it the history of the Creation, the fall and the redemption of man, and discloses to him in the infant born at Bethlehem, the Legislator and Savior of the world. The faith in him and in his divine mission is inseparably connected with the performance of his will, and that will is all comprised in the song of the angel at his birth,—"Glory to God in the highest, and on earth, peace, good will to man."

In whatever region of the earth, in whatever condition of the human being, this blissful sound first salutes his ears, the depravities of his nature fall before it. The selfish and rancorous passions which had absorbed his soul and ruled his conduct, under the impulses of hatred and revenge, sink with him into impotence. He bathes in the waters of Jordan, and rises cleansed from his leprosy, in the freshness and vigor of health, and the purity of benevolence and mercy.

Such has been the progress of the Gospel wherever the Bible has been carried and suffered to be read. In the mysterious Providence of God, its influence has been counteracted by the spirit of evil, in all its thousand forms, throughout a long succession of ages. Its advancement has been slow; its victories desperately contested; its triumphs subject to cruel vicissitudes; its war against the world, the flesh, and the serpent, a perpetual, never ceasing struggle. Yet its march has been uniform in purifying and ennobling the moral, intellectual and physical condition and character of man. To circulate and distribute among great multitudes of men, in every quarter of the *globe*, this blessed volume, was the purpose for which this society was instituted. One generation of mankind has since passed away.

The secretary of the society is now present, and will give an account of its labors, its success and its prospects. I trust it will be proved to the satisfaction of this assembly, that by its labors the human being of this age is, on the whole, wiser, better and happier than the human being of the last; that by the success of these labors, it will be cheered and encouraged to persevere in them by the emulation of the present age, to contribute their aid to the progress of human wisdom, virtue and happiness, from age to age, till that consummation of human felicity promised in this book, "When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the bantling together, and a little child shall lead them."

M'LEAN ASYLUM FOR THE INSANE.

[Continued.]

Insanity connected with the abuse of stimulants. The proportion of cases of mental derangement presumptively induced by intemperance, has never been so large as that reported from many institutions. And even in many of these, it has been found that the propensity to drink to excess, has been a symptom rather than a cause of disease. A certain degree and kind of nervous excitement appears almost uniformly to occasion a prodigious and irresistible thirst for stimulating drinks, opium and tobacco. The call for tobacco, indeed, appears to be an instinctive want in most forms of insanity.

Cases of periodical abuse of stimulants in individuals of usually correct and abstemious habits have long been recognized in every community. The patient, (for I have no doubt of this forming a true manifestation of disease,) goes often for months or years with entirely abstinent habits. He suddenly, as often explained by him, when recovered, experiences an intense degree of irritation in his system; if previously a sufferer in this way, he recognizes his danger and attempts to resist; it is beyond the power of the will; he indulges, leaves his vocation, and is soon plunged into the depths of intoxication. With this addition to the previous flame of nervous excitement, a whole train of direful results follow; in many respects not different from the ordinary effects of excessive drink, except being more uncontrollable; evincing a more intense change of character, and more active perversity in wrong doing; the victims are less impressible to appeals, to reason, interest or feeling; in fact, many of their acts are too much out of character for even drunkenness to explain.

The patient is not usually long in recovering after being subjected to the restraints of an institution. It not unfrequently happens that after an experience of such attacks, he himself knows by his own internal sensations, when it will do to hazard a return to the world and to the temptations of stimulants.

A few cases of *delirium tremens* have been annually committed to our charge. They are not, of course, deemed proper objects for an institution like this; but circumstances appear occasionally to render their admission imperative. They have uniformly recovered spontaneously, without the employment of medicinal agents.

The fact of *hereditary predisposition*, has been marked in a great number of our cases. There is, however, nothing like uniformity in the manifestation of disease, in the same family. They may be looked upon as affording a most favorable prospect as regards recovery, although the danger of a recurrence of attacks at periods of greater or less distance, is more probable than in cases recovered with no such predisposition. The reason of their justifying so favorable a prognostication, is doubtless based on the circumstance that such diseases may be expected to be functional and not attended with any organic lesion.

That terrible complication of insanity termed *paralysis generale*, by the French, and of which general paralysis can scarce be deemed a synonyme, since the impairment of the nervo-muscular apparatus forms by no means a prominent symptom, as in ordinary paralytic affections, and indeed, for a period in the progress of the malady, scarcely an appreciable manifestation, is one which presents a large proportion of cases in the insane hospitals of Europe.

I have regarded it as a somewhat curious fact, that it is only within the last three years that this disease has been admitted to this institution. As late as my visit to Europe in 1840, it was unknown within our walls. Nor after seeing it so often manifested there, can I recall any case in our register which would at all meet its characteristics, rendering it certain that it was not overlooked.

Since that period, however, we have had abundant evidence that it is not a form of disease peculiar to other countries. I find that not less than twelve or fifteen well marked cases have been received, coinciding exactly in mental and physical manifestations with those I saw, and which are so graphically described by many English and continental authors.

The following description from Dr. Conolly's Report for 1840, comprises the essential characteristics of general paralysis:—

"Men in the prime of life, intelligent and of active habits, have perhaps sustained a single attack of paralysis; a slight impairment of the mind, a slight faltering in the speech, and a little infirmity in the gait, only discovered by those who look for it, are the most prominent symptoms. Yet in all these cases the death-blow is struck from the first. When the previous history of these cases can be obtained, it is usually found that certain changes of character and disposition preceded the paralytic attack. The individual who was before prudent in his conduct, has become extravagant and speculative; or after being lively and attentive to propriety of dress and behavior, has become dull, slovenly, and occasionally forgetful of decorum. These changes have gradually appeared for a year or two before disease has declared itself. After a little ebullition of discontent on being removed from their homes, they often become contented and even full of exciting hopes. Sometimes they are fretful, because they cannot carry into effect some project or speculation connected with their former pursuits. But a vague kind of happiness soon succeeds to this state. Their health, they say, was never so good, their mind never so clear, their prosperity never so secure. Fits of a convulsive character, sometimes decidedly epileptic, often supervene on this state; and each attack leaves the mind and body weaker, until a paroxysm more severe than common, proves fatal. When this is not the course of the disease, the mental excitement becomes more extreme, and after some continuance, ends in an obliteration of almost every faculty, in which state the patients' life may be prolonged for a considerable period."

The cases under my care have uniformly, with a single exception, been of the male sex, and in almost every instance in those, who have borne the long continued pressure of unusual business anxieties, either with or without reverses. The form of delusions has almost always borne reference to immense amounts of money, great power or some similar exaltation. No recovery has occurred among them.

THE MORAL GOVERNMENT AND INFLUENCE OF FEMALES. The Hon. Horace Mann, in his admirable Report to the Mass. Board of Education, introduces the following remarks concerning *the Prisons* he visited during his late European tour, in which an *example* is mentioned worthy of imitation wherever the great scheme of benevolence extends:

In regard to Prisons, I have found them almost uniformly, and especially on the continent, in a most deplorable condition—often worse than any of ours were twenty-five years ago, before the commencement amongst us of that great reform in Prison Discipline, which has already produced such beneficent results. Great Britain, however, now furnishes some admirable models for the imitation of the world. In the city of Dublin, I visited a prison containing about three hundred female convicts. It was superintended by a Female. The whole was a perfect pattern of neatness, order, and decorum; and the moral government was as admirable as the maternal administration. As the Lady Principal conducted me to the different parts of the establishment, speaking to me with such sorrow and such hope of the different subjects of her charge, and addressing them as one who came to console and to save, and not to punish or avenge—always in tones of the sweetest affection, yet modified to suit the circumstances of each offender—I felt, more vividly than I had ever done before, to what sublime height of excellence the female character can reach, when it consecrates its energies to the work of benevolence. Amid these outcasts from society she spends her days and her nights; but with her convictions and sentiments of duty and of charity towards the lost, they must be days and nights which afford her more substantial and enduring happiness than queens, or those who, by their fascinations, govern the governors of man, can ever enjoy.

BENEFIT OF GOOD EARLY IMPRESSIONS.—When the prodigal son came to himself, he thought upon the happiness of his father's house; he recalled the innocent recollections of his infant years. In all such cases, there is a return to past impressions. An eminent Christian, the great Saint Augustine, has left us the instructive record of his early training, his subsequent wanderings, and his final restoration.—There is one inimitable passage, full of hope and consolation for anxious and afflicted parents.—His excellent mother was in deep affliction for his youthful errors; in her sorrow, she consulted the good and pious Archbishop of Milan, and his reply should never be forgotten: 'Fear not, my daughter,' said the venerable Ambrose;—'it is impossible that the child of such tears should perish.' This child, wanderer though he had been, lived to become a most distinguished object and champion of the converting grace of God; a disciple of the school of the converted St. Paul, no less remarkable than was St. Chrysostom of the school of the beloved disciple. [Jebb.

NEW MIRROR.

Of Literature and the Fine Arts. Edited by G. P. Morris and N. P. Willis. (Each number contains a beautiful steel engraving.)

Good as the Mirror has hitherto been (good enough to prosper) we have edited it as the Israelites built the walls of Jerusalem—with the best hand otherwise employed. The beginnings of all enterprises are difficult—more especially beginnings without capital—and the attention of one editor has been occupied with the management of the machinery now in regular operation, while the other, till the concern should be prosperous, was compelled to labor diligently for other publications. One by one (to change the figure) these hindering barnacles have been washed off our keel by going more rapidly ahead, and, with the beginning of the third volume, both editors will be entirely and exclusively devoted to the Mirror,—equal to setting studding sails a-low and a-loft with the wind dead aft, full and steady. Of course she will now go along "*with a bone in her mouth*"—as they say of a craft with the foam on her cut-water.

We live in the middle of this somewhat inhabited island of Manhattan, and see most that is worth seeing, and hear most that is worth hearing. After the newspapers have had their pick of the news, we have a trick of making a spicy hash of the remainder, (gleaning many a choice bit, by the way, which had been overlooked or slighted) and we undertake, hereby, to keep the readers of the Mirror *up to the times*. Everybody reads newspapers and gets *the outline* of the world's going round—but we shall do just what the newspapers leave undone—fill up the outline—tell you "some more," (as the children say)—put in the lights and shadows of the picture done by newspapers in the rough. It is what we have tried to do in our "Letters to the National Intelligencer," and as our brother editors seem to think we have succeeded, we will, (as we discontinue that correspondence in April) *in rather a more dashing and lighter vein*, resume these metropolitan sketches in the Mirror.

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We keep an eye in the back of our head to see if any body is likely to overtake us (and to try their trick before they come along-side,) and we *keep a look-out on both sides* (from the salient balconies of our imagination) for any stray breezes of novelty for which it is possible to trim sail. And—to show you our hand a little—we have bagged, (like Eolus,) a breeze or two which we shall reserve awhile for competition. If nothing overhaul us, we shall try our speed by and by, with sky-scrapers and all—just to amuse the reader, and show our regard for his respectable sixpence.

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CHEAPER AND CHEAPER! SAXTON, PEIRCE & Co., 133½ Washington street, have received and will sell wholesale and retail,
D'Aubigne's Reformation, with Notes, 50 cents.
Kendall's Santa Fe Expedition, 2 vols.
The Water Cure. Hydropathy, or the Water Cure, its principles, modes of treatment, &c. illustrated with many cases, by I. Shaw, MD.
Napier—History of the war in the Peninsula and in the south of France, to be published in 9 parts, each 25 cents.
Cheever's Lectures on Hierachial Despotism, three lectures, each 12½ cents.
Bunyan, Cheever's Lectures on the Life and Times of Bunyan, publishing in parts, three now out, each 25 cents.
Travels in the California and Scenes in the Pacific Ocean, by J. H. Farnham, 4 parts each, 25 cents.
Sartus Resartus, by Thomas Carlyle, 12½ cents.
Washingtonian Harp, a collection of original Songs, adapted to familiar airs, designed for the use of Washingtonian Temperance Societies, 7th edition, 12½ cts.
Junkin on the Prophecies, 1,25.
Gunn's Domestic Medicine, or poor man's friend in the hour of affliction, pain and sickness. This book points out in plain language, free from Doctor's terms, the diseases of men, women and children. It also contains description of the medicinal Roots and Herbs of the United States, 2d edition revised, enlarged and improved.
Pictorial Bible, the cheapest Bible ever published, 1 vol and 2 vol.
LITERARY ADVERTISER. Saxton, Peirce & Co. have just issued the third number of their Literary Advertiser, comprising a complete list of Standard Works, in all branches of Literature, Periodical, &c. which may be had gratis, on application. It will also be sent by mail to any person desiring it.
☞ Orders for any Book or Periodical published, will be attended to with the utmost despatch by addressing SAXTON, PEIRCE & CO.,
mh16 133½ Washington st., Boston.

GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass; Portsmouth, Walpole, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Conn; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alliton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
mh2 tf

THE Proprietors of the QUINCY HALL CLOTHING ESTABLISHMENT, over the New Market Boston, respectfully invite the attention of the readers of this paper to one of the largest assortments of CLOTHS, CASSIMERES, VESTINGS, and READY MADE CLOTHING ever offered for sale in this city, by the package, piece or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices. Purchasers from the South and West, and the public generally, are requested to call and examine our Stock—every article appertaining to a gentleman's wardrobe can be found at this establishment at prices that must please. Obliging Salesmen, experienced and faithful cutters and workmen are always employed.
TERMS CASH, and no deduction from prices.
mh16 3m JOHN SIMMONS & CO.

KENDALL'S SANTA FE EXPEDITION.—Narrative of the Texan Santa Fe Expedition, comprising a description of a Tour through Texas and across the great Southwestern Prairies, with an account of the sufferings from want of food, &c., and final capture of the Texans, with illustrations and Maps, by George Wilkins Kendall, 2 vols 8vo. Just received by W. CROSBY, 118 Washington st.
mh16

PAPER HANGINGS. WM. P. WHITE & CO., Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.
SAML. B. PIERCE & CO., Agents,
mh9 3m 51 and 53 Broad st., Boston.

MR. STETSON'S SERMON. The Principle of Reform, a Sermon preached at the Ordination of John Pierpont, Jr., Oct 11, 1843, by Caleb Stetson.
The Keys of the Kingdom of Heaven—a Sermon on the True Church of Christ, by R. C. Waterston; just published, for sale by W. CROSBY, 118 Washington st.
mh9

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXII, for March 1844. Edited by Rev Alvan Lamson, D. D., and Rev E. S. Gannett, D. D.
—CONTENTS—
Art I. Norton on the Genuineness of the Gospels.
II. Lowell's Poems.
III. Martineau's Discourses.
IV. The Heavens.
V. Prescott's History of the Conquest of Mexico.
VI. Life and Writings of Dr. Greenwood.
VII. Translations from the German.
VIII. American Morals and Manners.
IX. Notices of Recent Publications.
X. Intelligence.
WM. CROSBY, Publisher,
mh2 118 Washington st.

CONCORDANCE. Cruden's complete Concordance to the Holy Scriptures, of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible, in two parts. To which is added a Concordance to the Books called Apocrypha, the whole digested in an easy and regular method, which, together with the various significations and other improvements now added renders it more useful than any book of the kind hitherto published. From the tenth London edition. For sale at SIMPKINS'S, 21 Tremont Row.
mh23

SUNDAY SCHOOL BOOK DEPOSITORY.—WM. CROSBY has on hand a large assortment of Books suitable for Sunday School Libraries, to which he is constantly making additions. As he pays particular attention to this branch of his business, he feels confident of giving satisfaction to those who may favor him with their orders.
Books will in all cases be sent for examination, and those found to be unsuitable can be returned.
A list of those recently published will be given in a future paper. 118 Washington st.
mh16

SCHOOL AND CLASSICAL BOOKS. Follen's German Reader; Follen's German Grammar;
Folsom's Livy;
Trimmer's Natural History, with 200 engravings;
Poetry for Home and School;
Wilkins's Astronomy;
Perry's Spelling Book, improved by Israel Algier.
Published by S. G. SIMPKINS,
mh16 21 Tremont Row.

NEW VOL. SPARKS'S AMERICAN BIOGRAPHY. This day published, the first volume of a new series of Sparks's American Biography, containing the Life of La Salle, by Jared Sparks, and the Life of Patrick Henry, by A. H. Everett. This day received by W. CROSBY, 118 Washington st.
mh16

RELIGIOUS WORKS recently published and for sale by SAXTON, PEIRCE & CO., 133½ Washington street.
The Little Stone and Great Image, or Lecture on the Prophecies, symbolized in Nebuchadnezzar's Vision of the Golden Headed Monster, by Geo Junkin, D. D., President of Miami College, Oxford, Me.
Hopkins on the British Reformation.
Punchard on Congregationalism.
Confessions of St. Augustine.
Cheever on Capital Punishment.
" Lectures on Hierarchical Despotism.
" " on Bunyan's Pilgrim's Progress.
Neander's Church History.
" History of the Planting of the Christian Church.
Invitation to True Happiness.
Spirit of Prayer.
Danger and Duty.
Neal's History of the Puritans, to be completed in 8 parts; 25 cents each.
Barnes's Notes on the New Testament.
In Press,—Sacred Poetry of Moore and Byron.
mh2

MURDOCK'S GERMAN PHILOSOPHY.—Sketches of Modern Philosophy, especially among the Germans, by James Murdock, DD. Fresh supply just received by W. CROSBY, 118 Washington st.
mh9

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.
N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.
The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.
Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.
Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.
☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves.
n29

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.
Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.
Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.
N. B. Goods dyed as low as at any other place, and returned in as short time. m25

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY G[illegible] No. 201